

LIFE OF  
SAMUEL J. LEVICK

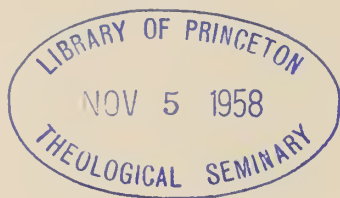
Library of The Theological Seminary

PRINCETON · NEW JERSEY



BX 7795 .L4x  
Levick, Samuel Jones, 1819-  
1885.  
Life of Samuel J. Levick





Albert Cook Myers

Kind regards of the Editor

9 Nov. 15. 1905





Digitized by the Internet Archive  
in 2015

[https://archive.org/details/lifeofsamueljlev00levi\\_0](https://archive.org/details/lifeofsamueljlev00levi_0)



Samuel J. Levick





LIFE

OF

SAMUEL J. LEVICK

LATE OF THE CITY OF PHILADELPHIA

“Prefer the Lord’s interest, and He will make thy way prosperous”

—STEPHEN CRISP

PHILADELPHIA

WILLIAM H. PILE’S SONS, PRINTERS, 422 WALNUT STREET

1896



## PREFACE.

More than two years ago the manuscripts of Samuel J. Levick were, by his family, placed in my hands with the request that they be prepared for publication.

On looking over these papers it was discovered that—excepting the letters—they had nearly all been written before he was twenty-five years of age; thus leaving the last forty years of his full life to be accounted for by others, in the absence of records made by his own pen. It is true that the “Correspondence” has furnished us with way-marks—though some of them far apart—up to his last decade, and during this period the annual reports of the societies with which he was connected have enabled us to note his activity and usefulness in secular affairs, while the minutes of the Monthly Meeting point to religious service away from home.

It should be borne in mind that our valued friend—though he wielded a facile pen—was a thinker, a speaker, and a worker, rather than a writer; and that during those forty years his time was so fully occupied that he had little leisure for using his pen except in response to the demands of business, of friendship and of affection.

The arrangement of the matter, as will be observed, is by *subjects* rather than by dates; for as Samuel J. Levick was a many-sided man it seemed desirable to present the different sides in such a way that one would not obstruct nor interfere with the view of another. The order of time, though thus made secondary, is followed as far as is practicable under each of the subjects. The domestic life, the social life, the business life, the philanthropic and humane work must all be taken into account, as well the commission to proclaim the Gospel.

In the first three Chapters are noted his ancestry, his environment and the conditions that accompany a healthy, happy and active boyhood.

In the Fourth, we must wade through deep waters if we would accompany a tender-spirited young man on his religious journey, and know just what he passed through before he reached the broad plane on which he traveled during the last twenty-five years of his life.

The Fifth Chapter, while it presents to our view the mature life of a very active man, must be regarded as *suggestive* rather than minutely historical: he *did so much* during those forty years that was not recorded.

In the "Correspondence" the omissions are *not* indicated by asterisks, as they consist of business or family matters which would not concern the general reader; or else of allusions to occurrences whose interest has long since passed the limit of time.

The "Thoughts on Special Topics" were apparently jotted down as the subjects had taken hold of his mind; and as some of the papers were without heading, and several of them without date, it is probable that he intended them as mere *outlines* to be elaborated at some future time.

Chapter Eighth is the account of his early religious labors from home. Of the later ones the minutes of the meeting, the recollections of his family, and his own letters, have furnished the data.

The "Sermons" from which the selections have been made—and several of them are given nearly *in full*—it is believed were all delivered in Philadelphia during the late years of his life. It may be said that any Friend's sermon—being intended for the assembly in which it is delivered—suffers from being placed on paper. The *aroma* cannot be conveyed to the reader, even where the words are faithfully reported. If this be true of *all* Friends' sermons, it is particularly so of Samuel J. Levick's; for his words seemed to have magnetic force as well as Gospel unction, while the earnestness of his manner was solemnly impressive.

The Tenth Chapter is a *review* of the life, with especial reference to his call to the ministry, and his preparation for the work.

There were so many collateral items which though germane to the subject would have broken the thread of the narrative, that an Appendix seemed to be required.

To those who have been life-long members of the religious Society of Friends, some of the observations and explanations may seem superfluous; while on the other hand, many who knew Samuel J. Levick, but who are not acquainted with the usages, the phraseology—the peculiarities—of the denomination, may find passages or expressions difficult to be understood. Though both of these classes have been considered in the preparation of the work, still it is possible that some readers may not feel quite satisfied with the treatment of this portion of the subject: those who would become fully acquainted with Friends should see them in their homes, and in their social gatherings, and observe their intercourse with each other in every-day life.

Should any reader think that *secular affairs* have been made too prominent, let it be remembered that the Life would not have been true without a presentation of this part: should another feel that the early *religious experience* has been dwelt upon at too great length, let *him* remember that it was this experience which our friend valued above every earthly consideration, and which had fitted him for the discharge of his duties as well as for the enjoyment of life.

Should it appear, on a superficial view, as if different portions of the Life were contradictory to each other, a closer study may reveal the fact that it is the record of a candid man whose heart was right, and who was most esteemed where best known. If all the readers of this book had *known* him of whom it treats, known him in his every-day walk, in the by-ways as well as in the highways, at home as well as abroad,—they would not be likely to stumble at seeming inconsistencies, but would see the course of an honest and earnest man following the golden thread of *obedience to the manifestations of duty*.

HUGH FOULKE.

NOTE.—The editor is indebted to numerous friends for information and other assistance in the preparation of the work. The correspondents of Friends' meetings, the librarians of this city, and the officers of the societies of which Samuel J. Leveck was a member, have kindly responded to all inquiries sent to them, and the publishers of books have given "full permission" to make extracts from their publications.

Especial mention may be made of the assistance rendered by Howard M. Jenkins in furnishing the sketch (a brief one was requested) of the early establishment of Merion Meeting, also valuable information on sundry points; by Charles Francis Saunders who kindly assisted in preparing some of the papers for the press; by J. Lewis Crew, President, and by Richard Moore, Secretary of the "Pennsylvania Society to Protect Children from Cruelty;" by M. V. B. Davis, Secretary of the "Pennsylvania Society for the Prevention of Cruelty to Animals;" by Charles W. Alexander, Secretary of the "Pennsylvania Bicentennial;" by John W. Jordan of the "Pennsylvania Historical Society;" and by the following who have responded to special requests: Charles S. Albertson, Henry T. Coates, Morton C. Coggeshall, Joseph T. Foulke, Jno. E. Freas, Jane G. Kinsey, Emily R. Lyman, Alfred Mellor, Alfred Moore, Wesley Patterson, L. J. Richards, Adolph Roeder and Samuel Sharp.

To the different members of the family *individual* acknowledgments are due for their *heartly coöperation* from the inception to the completion of the work.

## CONTENTS.

	Pages
CHAPTER I.—Ancestry and Parentage, . . . . .	9- 16
CHAPTER II.—His Father's Family, . . . . .	16- 22
CHAPTER III.—Childhood and Youth, . . . . .	22- 27
CHAPTER IV.—Early Manhood, . . . . .	27-154
CHAPTER V.—Mature Manhood, . . . . .	154-176
CHAPTER VI.—Correspondence, . . . . .	176-237
CHAPTER VII.—Thoughts on Special Topics, . . . . .	237-261
CHAPTER VIII.—Religious Visits, . . . . .	261-304
CHAPTER IX.—Selections from Sermons, . . . . .	305-358
CHAPTER X.—A Retrospect, . . . . .	358-368
Memorial, . . . . .	369-372
Appendix, . . . . .	371-423

## LIST OF ILLUSTRATIONS.

---

- SAMUEL J. LEVICK, from a photograph when about sixty years  
of age, . . . . . Frontispiece
- ELIZABETH W. LEVICK, from a photograph, . . . . . opposite p. 22
- SAMUEL J. LEVICK, from an ambrotype, when about thirty years  
of age, . . . . . opposite p. 161
- MERION MEETING HOUSE AND PORTION OF GRAVEYARD, from a  
photograph, . . . . . opposite p. 175
- SAMUEL J. LEVICK, from a photograph, when about forty-seven  
years of age, . . . . . opposite p. 219
- MERION MEETING HOUSE, from a photograph, . . . . . opposite p. 412
- FACSIMILE OF A POSTAL, written by Samel J. Levick, opposite p. 304



# LIFE OF SAMUEL J. LEVICK.

---

## CHAPTER I.

---

### ANCESTRY AND PARENTAGE.\*

---

It has been said that there are comparatively few persons who can name *all* the eight of their great-grandparents. It is a disadvantage to any one to feel humiliated by an allusion to his ancestry; and it is also a source of regret when progenitors—so far as character and reputation are concerned—have left to their posterity a merely *negative* inheritance; where all that can be appropriated from the family record is only a list of names and dates. Wealth there may be that has been acquired by diligent attention to business, increased by honest gains, and hoarded from generation to generation, yet when we search for some incidents that marked the career of these plodding ones, some index-boards on the highway of life, something to constitute a biography—we gather only statistics; born, went into business, married, had children, died, left a will; “only these and nothing more.”

With Samuel Jones Levick the case is very different; for we find on both sides, a long line of worthy “Quaker” ancestry, and each family that comes into it adds something

to the interest of the history, as well as to the variety of intellect and the strength of character. The names of Levick, Manlove, Hall, Jones, Wetherill, Lewis, Hayes, Fearon, Noble, Garrett, Lovett, Smith and Yeates, call up memories of records and traditions associated with Kent County in Delaware; with Montgomery, Delaware, Chester and Bucks Counties in Pennsylvania; with Burlington County in New Jersey, and with the city of Philadelphia.

The Levicks came originally from France (where the name was written Leveque or Levesque); but they had crossed over to England, and had been living in Derbyshire many years before the first one of the name (so far as we know) came to America. It was in the year 1680 that Richard\* and Mary Levick settled in St. Jones County (now Kent County), Delaware. "In the list of grants by the Court of St. Jones, is that to Richard Levick of a tract of land of six hundred acres, called the Shoulder of Mutton, situate and being on the west side of Delaware Bay, and next adjoining land of J. Brinckle, called Lisbon." In the same list of grants there is one for Mark Manlove. The name of Manlove is quite prominent in the records of St. Jones County. We find that one was a Justice of the Peace, two were members of the Assembly, and one was a Captain in the war of the American Revolution.

Richard and Mary Levick had a son William, and he and his wife Sarah Levick, had a son William who married

---

\* For a more full account of Richard Levick see Appendix.

Susanna Manlove, the daughter of Mark and Anne (Hall) Manlove. William and Susanna Levick were the parents of Ebenezer, and the grandparents of Samuel J. Levick.

We have the information, from those who knew him, that "William Levick, the father of Ebenezer, was a member and Elder of the Society of Friends, a man much esteemed for his neighborly kindness, for his strict integrity of character, and his earnest and useful attachment to the religious body to which he belonged. He was born on the twelfth of Tenth Month, 1738 (O. S.), and died at his home in Little Creek, Delaware, on the twenty-third of Tenth Month, 1803.

"Susanna Manlove, wife of William, and mother of Ebenezer, was the daughter of Mark and Anne Hall Manlove, and was born on the twenty-sixth of Third Month, 1752 (O. S.). She died on the ninth of Second Month, 1802, more than a year before her husband, though much his junior. In a Memorial respecting her, written by her friend Sarah Cowgill, she is spoken of as a woman of great sweetness of disposition and of marked Christian humility of character."

At the time of his father's death, Ebenezer had just entered upon his thirteenth year, and about three years later he came to Philadelphia and lived with his cousin Rachel Fisher, who like himself, was a native of Kent County. At this early age, and in a strange city, without a mother's voice to comfort, or a father's counsel to direct, did the youth enter upon his preparation for a mercantile life.

What added much to the hardship of his case was that merchandise was not the calling of his choice, but was accepted, or submitted to, out of deference to the wishes, and the explicit direction of his deceased father. He had a longing desire to study medicine; but his father—having a great dread of the associations of the medical lecture-room—had opposed the gratification of this desire; and had taken the precaution to insert a clause in his will, which would prevent it after his death. Ebenezer, in after life, “regretted that his early preference had been set aside, and those who knew him best believed that had he been permitted to follow his inclination, he would have been both a beloved and a successful physician.”

While living with his cousin he had occasion to transact some business for her, that took him to the house of Mary Wetherill Jones, where he met, for the first time, her daughter Elizabeth, who afterwards became his wife.

Elizabeth Wetherill Jones was the “maiden name” of Samuel J. Levick’s mother. Her ancestry was a remarkable one in many respects; and the family records have been preserved and arranged with a completeness, as well as accuracy, that we rarely find in our genealogical researches. Her father’s ancestors were Welsh, and her mother’s were English; so that we have on one side the names Jones, Lewis and Hayes [her father’s grandmothers were both named Lewis]; and on the other those of Wetherill, Fearon, Noble, Smith, Garrett, Lovett and Yeates. We can name,

not only her eight great-grandparents, but in the Noble family can go back two generations beyond Joseph Noble who was her great-grandfather. The Smith line has been traced back to William Smith (Willelmus Smyth it is written in the old Latin Register of Graham Church), who was born about A. D. 1570. Elizabeth W. Jones would have had to prefix *five greats*, and her son Samuel *six*, to the word grandfather, to make it applicable to this ancestor. Again we find that William Yeates of Alborough, England, was the great-grandfather of her great-grandmother.

Many of these worthy ancestors, both the Welsh and the English, are alluded to in "Besse's Sufferings of Friends," as having been fined or imprisoned for their faithful adherence to the testimonies of Friends; and the certificates of removal that they brought when they came to this country, also the stations that they filled in the early Friends' meetings in Pennsylvania and New Jersey, show the esteem in which they were held by their friends both in the old and in the new country.

A considerable number of these prominent Friends held *civil* offices, and one of them is spoken of as the "loved and trusted friend of William Penn." Of the Wetherill's, Christopher, his son Thomas, and his grandson Samuel, were members of the Council of Proprietors of West Jersey. David Jones, Elizabeth's great-grandfather, was one of the first elders appointed in Haverford Monthly Meeting. The name of his wife, Katherine Jones, appears on the record as

an "inspector of conversation," also as a "representative to the Quarterly Meeting."

Haverford, Merion and Radnor, seem to have been favorite localities with these early Welsh settlers. Tradition informs us that they were attracted by the fertility of the soil, and by the abundant supply of pure spring water. The English ancestors were drawn to Burlington County, New Jersey; though some found their way to Bucks County, Pennsylvania. The family history is interspersed with numerous pithy notes as well as more serious items of interest; many of the latter having reference to the persecutions that the Friends of that day had to suffer for their faith, and their loyalty in the support of their testimonies.

David and Katherine Jones had a son James, who was born in Wales, and who came to this country with his parents in 1699. He married Hannah Hayes, lived to be ninety-two years old, and died at his home in Blockley. This worthy couple had a son named Isaac who married Mary Noble Wetherill; the marriage being accomplished in Friends' meeting-house at Burlington, New Jersey, on the twenty-sixth of Eleventh Month, 1778. The offspring of this marriage consisted of four children the youngest of whom was Elizabeth W. Jones, who became the wife of Ebenezzer Levick.

We should have to go farther back to bring in the Garrett, Lovett and Yeates families. The mother of Joseph Noble was Mary *Garrett* Noble; and the mother of his wife

was Elizabeth *Lovett* Smith whose mother was Anne daughter of William *Yeates* of Alborough, England. The one last named is spoken of as "a worthy Quaker gentleman of Alborough."

To do justice to this family record it should be given in its entirety, which would encroach on the life of the one to be portrayed in this book; so we leave the remote ancestors of Elizabeth W. Jones, and refer to her parents, Isaac and Mary Wetherill Jones, whose marriage has already been noted. In speaking of her parents, Elizabeth says: "My parents were members of the religious Society of Friends, as their ancestors had been, from the days of George Fox. Sincerely attached to its doctrines and testimonies, for which their forefathers had suffered imprisonment and much loss of worldly goods, they were not in the narrow sense of the word sectarian, and numbered among their friends, even their intimate friends, many good people of other religious denominations."

When in her nineteenth year Elizabeth lost her father, very suddenly; and her young life heretofore so joyous was now overshadowed by a deep sorrow. She speaks of him as "a tall and very handsome man, with dark hair and eyes, tender and gentle to all, unwilling to hurt the feelings of anyone . . . thoroughly honest himself, he was unsuspecting of others, and thus in more than one instance, became the loser, pecuniarily, where he had trusted others in business relations."

The other children had been married before the death of their father, so that after that sad event her mother and herself constituted the family in their home: thus it was until the time of her marriage, after which her husband and herself lived with "mother" one year, and then moved into their own house. Not long after their settlement in their new abode, "mother" came to live with them, and was one of their household for the remainder of her life.

Mary Wetherill Jones died at the home of her son-in-law, Ebenezer Levick, on the eleventh of Twelfth Month, 1829, and her remains were interred in Friends' Ground at Merion.

---

## CHAPTER II.

---

### HIS FATHER'S FAMILY.

---

Ebenezer Levick was the son of William and Susanna (Manlove) Levick, and was born at Little Creek, Delaware, on the sixteenth of Seventh Month, 1791. When about sixteen years of age he removed to Philadelphia, and entered upon the preparation for a mercantile life.

Elizabeth Wetherill Jones was the daughter of Isaac and Mary (Wetherill) Jones, and was born at No. 17 Pine Street, Philadelphia, on the fifth of Sixth Month, 1789.

Ebenezer Levick and Elizabeth W. Jones were married



in Friends' meeting-house, Pine Street, Philadelphia, on the first of Fifth Month, 1816.

For one year after their marriage they lived with Elizabeth's widowed mother, and then moved to the northern part of the city, where Ebenezer's business was located.

In the course of time five sons and three daughters were born into the family. Two of the boys died in infancy, but the other six of the children all survived their father, and three of them were spared to comfort their mother to the end of her long period of widowhood which extended over thirty-seven years. The names of the six in the order of their ages, were Samuel J., William M., James J., Mary J., Elizabeth R., and Anna. Though the youngest of the family, Anna was the first of the six to pass away: she died in 1872. Her husband, J. Lewis Crew of Philadelphia, and their two daughters are still living. William died in 1874. He was a useful member of the Society of Friends, and was frequently called to serve the Yearly Meeting on some of its most important committees; being esteemed for his excellent judgment, and for his *true inwardness* as a Friend. His wife was Hannah, daughter of Richard and Sarah Moore, of Quakertown, Pennsylvania: she and their two daughters are still living. The next death in the family was that of Samuel in 1885, and in the following year that of his aged mother. Mary died in 1892 and James in 1893; so that at the present date (1895) the only survivor of the eight children is Elizabeth R. Levick.

The three sons, as was the case with their father, died suddenly, and all were removed in the midst of their usefulness, and before age had impaired their faculties. William and Samuel had been together in mercantile business; but they both left it, and William studied law. After a thorough preparation he was admitted to the bar and became noted as a counselor in office practice. In Orphans' Court business, and in matters pertaining to titles and real estate he was consulted with implicit confidence in his legal knowledge, his good judgment and his strict integrity. He was also for many years a valued member of the City Board of Education. Dr. James J. Levick was one of the eminent physicians of Philadelphia, his professional association being with those who stood in the front rank. As a Welsh historian, and genealogist, he was one of the most prominent in the Pennsylvania Historical Society; and the Welsh Society had few more useful or more esteemed members than he. His work—both the professional and the historical—will long live, and will keep alive his memory as well as his name.

With the exception of Samuel, all the children passed their entire home life in the city of Philadelphia.

From numerous passages in the diary of Samuel, as well as from the very interesting "Recollections" of his mother, we are favored with glimpses into the privacy of the family circle, and they give abundant evidence that with much individuality, and great strength of character, there was also

a high regard for filial duty; but more noticeable than anything else about the household is that it was bound together by the cementing bond of love. Intellectuality and refinement both prevailed; but it was unfeigned affection that marked the bearing toward each other of parents and children, brothers and sisters, as well as that which subsisted between the two *heads* of the family. It would appear that this bond of union existed not only while all dwelt together under the paternal roof; but that it continued to cement them after their paths had diverged, and they had established themselves in separate homes. Their loyalty and their love for each other seemed to be of the kind promised in the marriage covenant, to continue "until death should separate them;" and when the separation came, the survivors were mourners in deed and in truth.

Ebenezer Levick was a prominent merchant of Philadelphia, and he became one of a company that erected some large tanneries at Pocono Mountain. Though less *shrewd* than is the case with many who have been bred to mercantile pursuits, he was highly esteemed in business circles, as well as by those engaged in philanthropic work; while among his intimate friends he was known to be generous and genial. His many good qualities drew to him a host of friends. He "took a deep interest in the public charities of his neighborhood, and was one of the earliest members of the Northern Dispensary of Philadelphia, also of the Northern Soup Society, of which he was for some

years the treasurer. He was of medium height, of a bright, pleasant countenance, with a clear, English complexion. He possessed great kindness of heart, combined with much native force of character. He was a loving husband, a devoted father, a useful citizen, and his memory is affectionately cherished both in his own home, and in those of many whom he had kindly cared for, and helped in time of trouble." In his family he was not only affectionate and tender, but very indulgent both as husband and father. His widow says of him, "my children all remember their father, and what a bright, cheerful disposition his was; how fond he was of them, and how thoughtful always for their best welfare; how happy he strove to make all at his home, and how that home was, indeed, a truly happy one. Our married life [of thirty-three and a half years] was very happy, although we knew many vicissitudes and our cup was not an unmixed one. But, I repeat it, the love and tender care of my husband never failed me, and He who permitted, in best wisdom, trials to come upon us, never left us without some present sense of his loving kindness and tender mercy towards us." Ebenezer Levick died suddenly of apoplexy, on the eleventh of Tenth Month, 1849.

His widow lived to a good old age, and looked upon several great-grandchildren. Her intellect continued to be clear and bright to the last. For a number of years in her advanced life she was blind; but at the age of eighty-four an operation was performed, removing the cataracts from

both eyes, and thus restoring her sight. It was an entire success, and no unfavorable results followed. Thus for the last thirteen years of her life was she permitted to behold the countenances of her family, and her numerous friends, to see the flowers which she so much enjoyed, to use her pen and her needle, and to read, with her own eyes, the pages of the Sacred Volume.

After the death of her husband she lived for ten years with her children William and Hannah; and as their home was near to the North Meeting, she continued to attend that, as she had done during nearly all of her married life. In 1859 she went to live with her son and daughter James and Mary, in their home on the S. W. corner of Twelfth and Arch Streets, and she then became an attender and a member of Twelfth Street Meeting. For the first twenty-eight years of her life she was a member of Philadelphia Monthly Meeting for the Southern District; for the last twenty-seven, that of the Western District; and for the intervening forty-two years she belonged to the one for the Northern District. Such is the remarkable record of the Friend who died on the twenty-first of Eleventh Month, 1886, aged ninety-seven years, six months and sixteen days. In both intellect and character she occupied a high place, and of her life it may be said that it did no discredit to her distinguished and worthy ancestry. She died at the home of her son, Dr. James J. Levick, and her remains were in-

tered in Friends' Southwestern Ground, adjacent to those of her husband and their daughter Anna.

Though not prominent in public or organized work, she was much beloved by a large circle of friends who looked upon her in her dignified old age as a link connecting the past with the present, and as one who was worthy of their respect and esteem as well as of a place in their affections. Ancestry, domestic and social environment, character, intellect and longevity all combine to render Elizabeth W. Levick worthy of more than a passing notice.

---

## CHAPTER III.

---

### CHILDHOOD AND YOUTH.

---

From his ancestry, his parentage, and his home environment, it may safely be said that Samuel J. Levick had a good start on the journey of life.

That he appreciated his responsibilities, improved his opportunities, and endeavored to turn his great energy into channels of usefulness, will appear as we trace his course from gladsome childhood to buoyant and hopeful youth, and thence through the different stages of active manhood to the close of a full, an eventful, and in the main, a happy life.



ELIZABETH W. LEVICK.

TAKEN ON HER 90<sup>th</sup> BIRTHDAY.





In the present chapter we read the brief account of his early years, and though there are but few way-marks to guide us, we feel assured from many of his later expressions that there is one thread to be traced all the way along from infancy to manhood;—obey the law of right conduct—including obedience to parents and caretakers—rejoicing in all unforbidden things, until a higher law is revealed in the soul; and then keep a single eye to *its* revelations.

Samuel Jones Levick was the second child of Ebenezer and Elizabeth W. Levick, and was born on the thirtieth day of Eighth Month, 1819. The place of his birth was the house—long since removed—on the northwest corner of Second and Callowhill Streets, Philadelphia.

His mother used to tell of his early attempts at both walking and talking, and we learn that he began to go to school before he was four years old. It is thought that his first teacher was Eliza Janney, who was assisted by her mother, and who, in the faithful discharge of her duty to the little ones, was noted for being *strict*. Samuel and his brother William were both left-handed, and the teacher was most persistent in her efforts to correct this irregularity. When they were learning to write she would tie a piece of red flannel around the hand or wrist, in order that they might distinguish the right from the left, and be compelled to use the former in holding pencil or pen. After this good start upon his academic career, it is probable that he attended the schools of George Glover, of Thomas Branson,

and of Daniel Fuller; and that he was accompanied by his brothers William and James; the latter of whom being several years his junior was no doubt an object of tender care as well as of fraternal affection. One who was an intimate playmate of Samuel's at this period, spoke of him as a handsome, rosy-cheeked and very active boy.

In the Fifth Month, 1832, when in his thirteenth year, he was entered a pupil at Westtown Boarding School, where he remained—vacations excepted—about three years.

It is probable that he entered his father's counting-house soon after leaving Westtown, and with his wonted energy and ability applied himself to the acquisition of knowledge in mercantile pursuits. By a member of the family we are informed that he was an early riser, and that it was his practice to go, before breakfast, to market to purchase calfskins from the farmers, and then sell them to the firm. By these transactions he became initiated into business habits, at the same time that he was earning for himself some spending money. It must have been refreshing to the farmers to see this rosy-cheeked, healthy and hopeful boy, coming from a refined home at those early morning hours, and in his frank, outspoken manner, negotiating with them for the purchase of the skins; and while there may have been some who were willing to take advantage of his youth, and his lack of experience, yet the number was probably much larger that would enjoy giving a generous bargain to the frank young customer.

From the time of his leaving Westtown until he began to keep a diary we find nothing on record as to his life, but it is probable that he was, in a business way, occupied with his father, and as the oldest son, looking toward being taken into partnership when he should become of age. Some of his later writings indicate that such, at that time, was the intention of both father and son. At home, no doubt, he occupied the important place that an oldest brother usually does, being looked up to as an example, and beloved as a dispenser of favors. His friends and associates, outside of the family circle, we may imagine were objects of especial interest to him, as he must have been to them; for he was of a social disposition, free of speech, sympathetic and quite averse to concealment.

Of his religious impressions during the very important period—from sixteen to nineteen years of age—it would be instructive as well as desirable, to have some account; but we can only infer from later manifestations, that he was then under the preparing Hand, and that all things were working together for good in the case of one who—through a walk in the strait and narrow way—developed into a highly favored Gospel minister.

Once, in a public testimony, he referred to an incident belonging to this period. He went to New York City to transact some business for his father, in that district known as "The Swamp." Just before entering the counting-house of the first merchant that he was to call on, he was

beset by a temptation to depart from the "plain language." He permitted the reasoner not only to approach him, but to persuade him that, in view of his youth and of the seniority of those whom he expected to meet, it would be more respectful to address them with the usual compliments, &c. While struggling with this temptation, there was presented to his spiritual ear, in language both clear and emphatic, the following solemn warning: "Choose you this day whom ye will serve!" "If the Lord be God, follow Him: but if Baal, then follow him." He at once heeded the warning, obeyed the injunction, made the choice, and went on his way with a peaceful mind. On entering the counting-house and attending to the required business, he adhered closely to the language in which he had been educated, and was never more courteously treated when engaged in a business transaction. He regarded that incident as a turning-point in his life, and as a test of loyalty to his convictions.

On another occasion, also in public testimony, he spoke of the sacrifice that he had had to make in laying aside a diamond-pin. It seemed a small thing, and quite harmless—so the reasoner usually argues—but he found that his peace consisted in taking up the cross and turning a deaf ear to the pleadings of the enemy. Here, as in the other instance, he was abundantly rewarded; and by such experiences he was being gently disciplined into a life of simple obedience and of unreasoning compliance with every clear

manifestation of duty. In later life, when great liberties were granted him as to outward things, he could recur to the close walking and the strict fidelity of his early years, and receive the answer of a good conscience for the course pursued at both these periods of his life.

---

## CHAPTER IV.

---

### EARLY MANHOOD.

---

On the thirtieth of Eighth Month, 1838, Samuel J. Levick entered upon his twentieth year, and the five years which follow this date embrace so much of his religious experience that the period might almost be called that of his *spiritual evolution*.

At the beginning of it we find him deeply interested in the "moral reform" movements which were then claiming so much of the attention of intelligent, humane and progressive people, and which, at the same time, were arousing a spirit of antagonism that found vent in bitter retort, daring threats and frequent acts of mob violence. Incendiary fires, wilful destruction of property, and even loss of life, resulted from the fearless utterances of the Abolitionists and the vengeful spirit of their opponents. The leaders in these reforms—and most especially in the anti-slavery cause

—were men and women of great personal courage and high moral character, while their intellectual ability was unquestioned, even by their enemies. Many of them, however, were “Ultraists,” and some went to extremes that the sober thought of after years could hardly justify, and that many of their contemporaries claimed were retarding, rather than advancing, the causes which they were so zealously advocating.

Amid the turmoil that resulted from the agitation of the “reformers” and the intolerance of their combative opponents, the Society of Friends occupied a peculiar, if not a unique position. They had washed their hands from the stain of slavery; they were opposed to all warfare with carnal weapons; they had taken an advanced position in the matter of abstinence from alcoholic liquors, and they were friends and helpers to the poor and oppressed of all classes. The city of Philadelphia had long been noted for its benevolent institutions, and some of the most efficient and indefatigable workers in these were Friends, so that, of the members of this religious denomination—they object to being called a sect—it might almost be said that humanity, temperance and non-resistance came to them, as did their membership in the Society, by *birthright*. With such an inheritance, and with a training favorable to morality and humanity, it was quite natural that they should take an interest in the *good works* which the “reformers” were endeavoring to promote, and hence it was that in both

branches of the Society were to be found many young people—and some older ones—who attended Anti-slavery and Peace Meetings, and some who joined the “Washingtonians.”

Having once joined any of these societies, the tendency was forward, and activity in one seemed to prepare the way for joining another, so that agitation was the order of the day, and quietness and cautiousness were regarded as evidences of apathy. Many zealous ones—particularly among the *young* Friends—were earnest in their appeals to their more conservative brethren and sisters to join in the *good work*, and to open Friends’ meeting-houses to the lecturers—mostly from New England—who were traveling through the Middle States. To these appeals the staid conservatives could only reply, “We favor the cause, but not the manner of advocating it, or the means employed to promote it. We are a peculiar people, and while we appreciate your earnestness, and fully believe in your sincerity, we cannot advise our members to join these organizations, or to countenance them by attending their meetings.”

Such were the existing conditions, in and out of the Society of Friends, when the subject of these Memoirs had attained the age of nineteen years. Being ardent of temperament, quick of perception, keenly sympathetic, and aglow with the aspirations of early manhood, it seemed not only natural, but highly probable, that he would become interested in the reformatory movements that were being

started or advanced in his native city. With a pure heart, a good conscience, excellent physical health, and great proneness to activity, he wanted to be doing something for the good of his fellow-man. Here were opportunities by which his activity could—as he then thought—be turned to good account, and he was not only ready, but eager to embrace them. So, as might be expected, we find him entering heartily into the great work of “Moral Reform.”

On the first day of the year 1839, Samuel J. Levick began to keep a diary, and for nearly two years he made daily entries of the state of the weather, his proceedings, his observations, or his reflections; and not infrequently we find all four in the brief space (it was a prepared diary) allotted to one day. He was minute in his records of the weather, also of the manner in which he had employed his time, and, while living in the city, he usually noted the time of his getting home in the evening.

This record gives us an insight into the society or organized work in which he was engaged, and furnishes us with the names of his co-workers and intimate friends. The reader will not fail to observe the indications of his spiritual growth, as evinced in the account of his Gospel labors in the southern part of the city on First-day afternoons.

A few of the early entries in the diary are given nearly in full, and, later on, selections are made of such portions as seem to indicate his development during these two years.



THE DIARY.

---

Third-day, First Month 1st, 1839. In the morning, clear and cold. Thermometer at nine A. M. fifteen degrees above zero. At three P. M. twenty-three degrees. The Delaware fast opposite the city. Ice very thick. The evening passed with sundry persons at Joseph Price's. Home between ten and eleven.

2nd. In the morning cloudy; snowed some. . . . Thermometer at nine A. M. twenty-six degrees. Spent the evening at a meeting of Northern Liberties Anti-Slavery Society. Spoke on the question—"In what manner would the abolition of slavery benefit the workingmen of the North?" Home a little after ten o'clock.

3rd. Morning cloudy and warm. Thermometer, thirty-five degrees. In the evening attended the meeting of our Philadelphia Peace Society, held in the Universalist Church, on Callowhill Street. Being President, I introduced to the meeting William Ladd, of Maine, who delivered an address on "The Forming of a Congress of Nations." Home at nine o'clock, or soon after.

4th. A general thaw; walking very bad. In the evening attended the regular meeting of the Junior Anti-Slavery Society. Discussed the question, "Is slave-holding under all circumstances, sinful?" I took the affirmative. Some excitement was produced by an appeal from a decision of the chair. Home between ten and eleven.

5th. Thermometer at nine A. M. thirty-four degrees. Cleared off about noon. Spent the evening at Joseph Price's. They had with them some of their friends from Wilmington, and some who reside in this city. It was a very agreeable company. Home between ten and eleven o'clock.

First-day, 6th. Fine morning. Froze a little in the night. Attended North Meeting, at which I arrived *late*. Sarah Hillman appeared in supplication. Afternoon, wrote a letter to a friend; then Thomas S. Cavender called for me, and we went to "Little Wesley" Methodist Meeting. After their service had concluded, I had something to say to them by way of encouragement, and I felt comforted in being with them. Took tea at James Mott's, and attended Cherry Street Meeting in the evening.

Second-day, 7th. Cloudy morning; froze some in the night. Received from Abby Kelly, of Middlebury, Vt., a letter, introducing Joseph Wall as an abolitionist, ultraist, &c. Passed the evening at a meeting of the Board of Managers of Junior Anti-Slavery Society. I was appointed on three committees — Distribution, Ways and Means, and Moral and Intellectual Improvement of the Colored People.

Third-day, 8th. A very mild day, like spring. The tow-boats brought some of the vessels that were below, up as far as Walnut Street wharf, and took one down. Ice fast above. Spent the evening at the Colored School, held for the first time in Sandiford Hall, to which it had been re-

moved from Clarkson Hall. At the close of the school went home with M. Paxson.

Fourth-day, 9th. Weather colder, and wind northwest. Took a number of publications to the Northern Liberties Anti-Slavery Society. Passed the evening with father and mother at uncle Samuel Jones's in a large company. It was after eleven o'clock when we arrived at home.

Fifth-day, 10th. Spent the evening at the school for colored men, under our charge. After school stepped into the meeting of City Anti-Slavery Society. On my way home stopped to see Thomas Brown.

First-day, 13th. Went with Thomas S. Cavender to Methodist Meeting on Coates Street. Took tea at Jesse Roberts's, and attended Cherry Street Meeting in the evening. George Truman spoke.

Third-day, 15th. Spent the evening in writing, and in arranging my accounts as Treasurer of Junior Anti-Slavery Society.

Fourth-day, 16th. Spent the evening at the meeting of the Northern Liberties Anti-Slavery Society. Discussion as on the previous evening. Charles C. Burleigh spoke on the affirmative side.

17th. Went to our school. Spent some time, and then went round to the Workingmen's Anti-Slavery Meeting, addressed by L. Peck. After distributing some papers there, I returned to our school, and closed it by reading from the National Reader. Came part way home with T.

S. Cavender, T. Child, L. Peck, George Justice and Wm. Nichols.

18th. Spent the evening at the meeting of the Junior Anti-Slavery Society. Discussed the question, "Is Intemperance a greater evil than Slavery?" I took the negative.

19th. Passed this evening at T. S. Cavender's, where I met the Distributing Committee. R. Johnson and T. P. Ellis in attendance.

First-day, 20th. Went down town, and stepped into a meeting of colored people on Little Pine Street. Made a few remarks after their service had closed.

22nd. Spent the evening at Jesse Roberts's in company with Ellen Foulke. A very pleasant evening.

23rd. In the evening a discussion at the Northern Liberties Anti-Slavery Society, "Ought Slavery to be Immediately Abolished?"

25th. Evening at the Northern Lyceum. A very rainy day.

First-day, 27th. At Sixth Street Meeting in the morning and Cherry Street in the evening. The heavy rain of yesterday caused the water in the Schuylkill to rise to a height not known to have been surpassed for a period dating as far back as 1798. The damage to merchandise, shipping and buildings, has been very great. The Baltimore & Philadelphia R. R. bridge was carried away.

29th. At our school for colored men, met Joseph Parrish, Jr., and R. Knight.

30th. Spent the evening at the Menagerie, in company with several young friends. I felt as if I could not approve of the practice of confining the beasts, and depriving them of those rights which their Creator gave them to enjoy.

Second Month 1st. Spent the evening at the Junior Anti-Slavery Society. A fine, large meeting. I made a few remarks.

3rd. In the morning at Green Street Meeting, and heard a sermon from Stephen Treadwell. Afternoon, in company with Joseph Parrish, Jr., attended the colored Baptist Meeting. Had a very satisfactory time. Took tea at Aunt Mary Dolby's, and went to Cherry Street Meeting in the evening. Heard a great sermon from Stephen Treadwell.

4th. In the evening went to the meeting of the Board of Managers of the Peace Society, and then to the managers' meeting of the Northern Liberties Anti-Slavery Society.

5th. At the meeting of the County Anti-Slavery Society.

6th. Went with Joseph Parrish, Jr., to the meeting of the Association of Friends for Pleading the Cause of the Slave.

7th. Spent the evening partly at J. Roberts's, and then went to our school for colored men. After its close met the Board of Managers of the Junior Anti-Slavery Society, and Committee for Improving the Moral and Intellectual Condition of Colored People. It met at Enoch Lewis's.

8th. Died, this day, Jonathan Evans, an elder in the Society of Friends.

9th. Passed the evening partly at the Northern Lyceum, and the remainder at J. Roberts's in company with my friend, Ellen Foulke.

10th. At Sixth Street Meeting in the morning, and heard Daniel Wheeler, from England. He preached an excellent sermon; a real old-fashioned *Quaker sermon*, calling Friends to the light of Christ in their own hearts. In the afternoon at Union Methodist Meeting on Coates Street. In the evening at Cherry Street, where John Jackson preached a powerful sermon.

15th. The Junior Anti-Slavery Society had a stated discussion meeting. A number of unruly boys and men manifested a disposition to disturb us, but we were not prevented from going on with our meeting. While I was speaking, an attempt was made to interrupt, but I heeded it not.

17th. At Sixth Street Meeting in the morning. In the afternoon, went to the Zore Methodist Meeting, where I had a satisfactory time.

19th. In the evening, at a meeting of the Philadelphia Peace Society — a small gathering, but some discussion. When will the people of this so-called Christian land be aroused to the importance of this subject?

20th. This evening attended a lecture at the meeting-house of our colored friends on St. Mary's Street.

21st. This evening, while at J. Price's I heard an alarm of fire. I ran with the United States Engine Company, and

assisted in putting it out. Home soon after nine o'clock, and put on dry clothing.

23rd. Was elected Secretary at the Northern Lyceum.

24th. At Sixth Street Meeting in the morning and Cherry Street in the evening. In the afternoon went to the "Little Wesley" Meeting, and heard an excellent sermon from a colored friend, named Harris. I spoke to them, calling their attention to the great evils that are covering our brethren in Small Street. Tried to induce them to take some measures to reclaim these erring ones. I had a very satisfactory time with them.

28th. Our colored school closed for the season.

Third Month 1st. Our Junior Anti-Slavery Society had an enthusiastic meeting, and a very large one. The cause is progressing with rapid strides, and we are gratified to think that ere long the day will come when the whole North will rise up in judgment against slavery.

2nd. Went to Wilmington in company with Joseph Parrish, Jr., and lodged at Samuel Smith's with our friend Thomas Foulke, who is a teacher in Samuel's school.

3rd. Attended Wilmington Meeting; visited at Benjamin Ferris's and Samuel Woolstan's and then returned to Samuel Smith's. Our visit has been a delightful one, and I believe it may have a good effect, as the subject of non-resistance was discussed, and its benefits made known.

5th. Went to the Marshall Debating Society, where the

question was discussed, "Ought slavery to be immediately abolished?"

11th. Spent the evening at a meeting of the Board of Managers of Junior Anti-Slavery Society, at which was offered a resolution authorizing two of our members—if it should be found necessary—to wait on the Mayor and request him to send some of his officers to protect our meeting and keep order, and for us to recompense them if thought proper. The resolution was adopted. I am *very much opposed* to it.

14th. Passed the evening at a meeting of the Philadelphia Peace Society; but the cause seems to have very few advocates in this city. Five members and six spectators composed the meeting, although the notice of it had been published in two of the most widely circulated newspapers in the city.

17th. At Sixth Street Meeting in the morning. After dinner went down town among some of my colored brethren and sisters, and talked to them of the impropriety of certain courses that they were pursuing. Stayed their meeting at "Little Wesley." Having heard that there was to be a meeting in Small Street, I went there, and found a large gathering, composed of those who are debased in sin. They had congregated to hear what the Lord, through his servant, would have to say. Oh! what a satisfactory time we had; it was a season of thankfulness to me, for I



feel as if some good has been done, and that there is great cause for encouragement in this work.

19th. Attended Preparative Meeting at Sixth Street, and presented—on behalf of the Female Anti-Slavery Society—a request for the use of the Meeting House for holding a Convention of American Women. It met with great opposition; not one word being said in favor of it. I was induced to rise myself; being the first time that I ever spoke in a Friends' Meeting. Our English Friend, Robinson, being there, came to me after meeting and spoke encouragingly to me. In the evening attended a meeting for colored persons, at Cherry Street Meeting House. It had been called by Lucretia Mott and D. Coates.

22nd. In the evening at the Reading Association at Dr. Joseph Parrish's. Had a very pleasant time, and became a member. Home at half-past ten.

24th. At Sixth Street, in the morning, and in the afternoon went down to Small Street, collected some people hastily, and read to them for over an hour. Took supper at James Fortun's, and then went to our meeting on Small Street, where we had a very satisfactory time.

26th. This evening at a meeting amongst some of our poor and debased colored people, residing on Small Street and vicinity.

28th. Was at Green Street Meeting, and witnessed the marriage of Henry T. Child and Anna R. Pickering. Signed my name to the certificate as a witness.

29th. Attended an evening meeting at Cherry Street, appointed by Stephen Treadwell, for the young people. He preached a powerful sermon. Called at George Truman's to see Stephen, and had conversation with him on various subjects.

30th. Having heard that Clementine Roberts [daughter of Jesse] was very ill, I went up there and spent the evening. Found her very low indeed. Did not expect to see her again this side of eternity. Little did we think a few months ago that she would so soon be called to render her final account. Time for her has been short.

31st. After attending meeting at Sixth Street, called to see how Clementine was; found her more easy. I asked her if she knew me; she said "yes!" and having hold of her hand, she raised it up and said "farewell!" The last farewell from one as young as myself impressed me forcibly with the frailty of physical life, and with the truth of the expression, "The young may die."

Passed the afternoon happily with my poor colored brothers and sisters who reside in the dens of vice and infamy. I read and explained to them, and then pleaded with them as to the importance of making peace with God, ere death shall cut them off. Being without help outwardly, I had considerable difficulty in collecting them; but by persevering I had the satisfaction of seeing the room filled in a short time after I began to read; and it was a source of thankful-

ness unto our Heavenly Father. "The harvest truly is plenteous, but the laborers are few."

Fourth Month 1st. This morning about five o'clock Clementine Roberts departed this life, aged twenty-one years. Thus we find that "in the midst of life we are in death." In the evening went to Manayunk to speak on behalf of the slave, in a discussion. Charles C. Burleigh was there, and spoke well. Distributed a number of the "Penna. Freeman," extra.

3rd. In the afternoon attended the funeral of Clementine. The interment was at the Western Ground.

6th. In the afternoon procured tracts to be distributed among our colored brethren. In the evening heard a very interesting lecture by Jos. R. Chandler, at the Northern Lyceum.

Fourth Month 7th. A fine warm morning. Thermometer sixty degrees at nine o'clock. Attended Sixth Street Meeting in the forenoon, and after dinner went with Joseph Parrish, Jr., among the most debased of our colored brethren and sisters, who reside in the vicinity of Small Street. We had about thirty of them collected, and after some reading, talked to them of the importance of a change of life; encouraging those who had determined to do better, to proceed on their upward course. My friend Joseph had considerable to say. My heart is made glad in being with these people, and I feel encouraged to prosecute the work. Oh! that there were more who would be willing to assist in it. In

the evening we went to Joshua Hallowell's, and to Emmor Kimbers', where we met with several of our brethren in the anti-slavery cause, and passed an agreeable evening.

10th. Left this morning for Boston, via New York where I arrived about two o'clock. Passed nearly three hours running about town, and then embarked on the steamer "John W. Richmond," for Providence. The passage was a rough one, but the quickest ever made by this boat from New York to Providence, via Newport.

11th. Arrived in Providence a little after five o'clock, and took the train for Boston, which we reached soon after seven. Attended to considerable business during the forenoon, and after dinner took the train for Lynn, arriving there about half-past three o'clock. Took tea at Ezra Baker's, and in the evening went to an Anti-Slavery meeting which was addressed by Wendel Phillips, Oliver Johnson and Isaac Collins. Went home with James P. Boyce.

12th. A stormy morning, and I passed it in walking about among the shoe men of Lynn. Dined at Nathan Breed's, and took tea at D. Chase's, returning to James Boyce's to lodge.

13th. Went to Boston and attended to some business, also met Edward Quincy, Maria W. Chapman, and several others. Returned to Lynn in the afternoon, and visited at Ezra Baker's.

14th. Stormed all day. Attended Friends' Meeting at Lynn, both morning and afternoon. Dined at William Bas-

sett's and supped at Daniel Johnson's. Passed a very agreeable evening.

15th. At ten o'clock took leave of my kind friends, and went to Boston, which I left at four o'clock by train for Stonington, Conn. It was half-past eight when we boarded the boat for New York. Spent the evening, till about eleven o'clock, in conversation with a Southern man, upon the evil effects of slavery and the remedy for it. Our steamer, the "Rhode Island," arrived in New York about six o'clock. Before breakfast took a view of New York, and found it to be a great city. Breakfasted at City Hotel.

16th. Attended to some business in New York, and at forty-five minutes after four in the afternoon, embarked for Philadelphia, where I arrived at half-past eleven o'clock, in company with Isaae Bassett, of Lynn.

17th. Attended a sitting of our Yearly Meeting, and spent a part of the evening at home in company with L. B. Peiree and James Bruff.

18th. Attended Sixth Street Meeting in the morning and heard some excellent preaching; it might have been called *real Quaker doctrine*. Went to the Yearly Meeting in the afternoon, and heard from the Committee on Slavery an excellent report; but it was too elose—especially in regard to the use of the products of slave labor—for Friends generally; and it could not be adopted. After considerable disussion it was referred to the Committee on Epistles. How sorrowful it is to me to find such a bowing at the

shrine of Mammon. We do not serve our God who made Heaven and earth, but we serve the god of this world, and to him we bow down continually.

19th. Attended the afternoon session of Yearly Meeting, which closed it for this year. It was a very satisfactory occasion, and a minute was read and adopted concerning slavery.

20th. Spent the evening at the Northern Lyceum. The question discussed was "Which tends more to the advancement of Literature, a Monarchical or a Republican form of Government?"

21st. Attended Sixth Street Meeting in the morning and heard Joseph John Gurney preach. He intimated his being about to leave us. In the afternoon Rowland Johnson and I visited Small Street, and oh, how we mourned over the degradation, ignorance and vice of these poor people! Our hearts' desire is that God may continue to send laborers into this field. We were strengthened by a friend who came to join us, and although differing a little in religious views, we can unite in our efforts in this wide field of labor.

22nd. Spent the evening at our Peace Society Meeting, and heard one of the best of lectures on non-resistance. It was delivered by Henry C. Wright. Oh! may there be more who are willing to labor in this field, for, as it seems to me, it is one of our Heavenly Father's planting!

27th. Spent the evening partly in going to a fire, and

the remainder at M. Oram's, in company with sundry friends of the cause of the slave.

28th. At Cherry Street Meeting in the morning, and in the afternoon in company with John Jackson, attended the funeral of Deborah Moulson. John spoke at the grave. On my return stopped at Small Street. I had considerable to say there, and had to come out plainly concerning those rum-selling shops, and to caution the people against going into them. A little tenderness was manifested by some: may they be aroused and reclaimed from their terrible condition.

29th. After dinner took brother James and Richard L. Bruff to Westtown Boarding School. Arrived there about dark, and passed the evening with the teachers. Had some very interesting conversation upon non-resistance, and left with them a number of papers for their perusal.

Fifth Month 1st. Visited the colored public school, on Sixth Street near Lombard, and was truly delighted to see so many children there deriving benefits of which their parents had been so unjustly deprived. Spent the evening at the Association of Friends for Promoting the Abolition of Slavery, and the Improvement of the Free People of Color. It was an excellent meeting.

3rd. The Anti-Slavery Convention of American Women, who have had their meeting this week, held their sessions in a riding-school, the only place which they could

procure; the meeting-houses of Friends being applied for, but refused.

4th. Evening. Meeting of the Northern Lyceum. A lecture from Rufus Jones upon the "Dangers besetting Republicanism in the United States."

5th. Attended Cherry Street Meeting in the morning with Christopher Robinson, of Lynn. Had an excellent meeting. In the afternoon took him to Bethel, and my friend, Rowland, and myself repaired to our meeting on Small Street. My esteemed brother was called to labor with a forsaken soul, who was visited with sickness in a dismal cellar. Oh! we know not the amount of suffering these poor people endure! Where are the Samaritans, who should be pouring the oil into their wounds? Spent the evening at a meeting on Callowhill Street wharf, appointed by John Jackson and George Truman. It was a satisfactory opportunity.

6th. A number of our friends left Philadelphia this morning to attend a meeting of the "American States Society," to be held in New York. In the evening met the Education Committee of Friends' Association for Pleading the Cause of the Slave; then went to a meeting of the Board of the Northern Liberties Anti-Slavery Society.

7th. Attending to business, also to matters pertaining to Anti-Slavery. In the evening at the County Anti-Slavery Meeting.

9th. Purchased some *free sugar* at Lydia White's.



10th. Had the company of my friend, James Boyce, and later that of William Oliver, from Lynn, Mass. In the evening William and I were at the Exchange, at D. Coolcy's, at a meeting of the Board of Managers of the Moral Reform Society, at the Chinese Museum, and then made a call on Robert Smith, Editor of *The Friend*, after which we came home.

12th. First-day, attended Cherry Street Meeting, it being the week of their Yearly Meeting. Had an excellent meeting. In the afternoon accompanied two Friends to our meeting on Small Street. Had a large gathering for the place; the people listened with close attention. I said a little at the close. In the evening went with T. M'C., to his appointed meeting at Bethel; it was large and interesting.

13th. In the evening attended a meeting of the County Anti-Slavery Society, held in Clarkson Hall. A good deal of feeling for the slave was manifested.

14th. Evening meeting of the Association of Friends for Pleading the Cause of the Slave.

15th. With T. M'C., at the "Brick Wesley" Methodist Meeting, he having a desire to be with our colored brethren and sisters at their worship.

16th. This evening with T. M'C., at the Union Colored Meeting on Coates Street. Full meeting and a satisfactory time.

17th. This day is the anniversary of the burning of

Pennsylvania Hall by a mob. In the evening we had a full meeting of the Junior Anti-Slavery Society. It was addressed by C. C. Burleigh.

18th. In the evening at the Northern Lyceum. Small meeting.

19th. Attended Sixth Street Meeting in the morning, and in the afternoon repaired as usual to Small Street. Although outwardly alone, I had strength from above, and, after having read a little from the Bible, I was led to speak to the people for a length of time, to the peace of my own mind. I distributed a number of tracts among them, and then went to St. Mary's Street, where I had some interesting conversation with these poor people, for whom my heart yearns.

20th and 21st. Attending the State Anti-Slavery Meeting at Norristown. When the subject of *political action* was brought up, I spoke at some length. The resolution favoring such action was laid upon the table.

22nd. Passed the evening at Joseph Price's, and had a quiet, satisfactory visit, marked with a considerable degree of seriousness. I felt quite dull on account of the many things I see which wound my feelings. Oh, these cities! The wickedness, suffering and affliction that abound are saddening to contemplate.

23rd. This evening at Benedict Dorsey's. The conversation was upon subjects of vital importance to the human soul.

24th. At William Dorsey's in the evening. It was passed in a rational manner, much to my satisfaction.

25th. At Samuel Henzey's this evening. It was a social, friendly opportunity. I have passed these four evenings with my friends, feeling it was my duty thus to mingle with them socially and converse upon matters of weighty importance.

26th. Attended Sixth Street Meeting in the morning. In the afternoon went down among the people in the southern part of our city. Felt induced to call some together in a yard on Small Street. A woman residing in the next house came and ordered us out. I went out and waited, and, after some time, the so-called *owner* of the property came and opened it. I commenced speaking, and in a little while the people began to collect. After a number had come in, the same woman that had ordered me out came up and commenced pushing me. I continued speaking, and soon she left me for a time, and then came back with a rattan in her hand, but she did not *use* it, only pushed me, and continued doing so until I was in the street. Here I spoke for some time, warning the people to "flee from the wrath to come," and exhorting them to turn unto Christ, the Light within them. After I had spoken some time, an individual who kept a rum-shop came up and pushed me out into the street. But I had already said what I had to say. Some of my hearers took offense at the man's rough treatment of me, and they would have quarreled, but I

interfered, and insisted that they should not disturb one another. The Lord's power preserved me.

29th. In the afternoon started for Richland in company with John C. Lester, who had invited me to go home with him. We stopped over night at Job Mather's, at Whip-pain, where we passed a pleasant evening.

30th. Proceeded on the journey, traveling slowly and conversing upon important subjects. When we arrived at Quakertown I stopped at John Foulke's, where the evening was passed agreeably and instructively.

31st. Attended Richland Monthly Meeting of Friends (not our branch), where I was considerably tried in mind concerning so many cases of acknowledgment for marrying out of the Society.

Sixth Month 1st. Came to the city in company with E. Foulke. We had a pleasant journey of six and a half hours. In the evening went to the Lyceum and attended to my duties as secretary.

2nd. At Sixth Street Meeting in the morning, and in the afternoon visited our colored friends in the southern part of the city. I gave them some advice, and I hope it was given in a proper spirit. Those who collected in our meeting were addressed to the peace of my mind. My friend, Dillwyn Jones, was with me.

4th. In the evening at Commissioners' Hall, hearing Joshua Coffin give an account of his journey to and from

Memphis, Tenn., where he went to bring back a colored man who had been kidnapped from New York.

6th. Left the city at eight o'clock in company with Rebecca and Lydia Price, for Wilmington, Del. We went to attend the marriages of the two sisters, Catharine and Elizabeth Woolston. The former was wedded to Ellwood Gannet and the latter to Albert Smith. It was eleven o'clock when we arrived in Wilmington, and on getting to the meeting it was too late to witness the ceremonies. We dined at the wedding house, also spent the evening there, with about one hundred invited guests. An agreeable time.

9th. Attended Darby Meeting, where John Jackson was much favored in the ministry. In the afternoon came back to the city and stopped in the lower part. Had a satisfactory opportunity at the house of a white woman who sells liquor. Then attended our meeting on Small Street, and afterwards went to Shippen Street and addressed a number who had collected in a short time.

13th. On visiting a sick person in Small Street, I heard of a meeting this evening at "Brick Wesley." I went there, and was so much exercised in mind that I found I could not leave without throwing off my concern by standing up publicly and proclaiming unto the people what the Lord gave me to say. After doing so I was relieved, and went home praising the Lord.

15th. Went to Burlington in company with Joseph Par-

rish, Jr., and on the boat met with several friends. Among them were Sarah Grimke, Angelina G. Weld, J. Healy, John G. Whittier and Ebenezer Hughes. J. P. and myself made a visit at the home of his grandfather, John Cox, at Ox Mead.

16th. Joseph and myself attended a colored meeting. It is called "Mount Moriah Church." We heard an excellent discourse from a Friend named Robert Evans, and each of us had something to say. My mind was much relieved.

18th. Spent the evening at a meeting of the Philadelphia Peace Society.

20th. Passed part of the evening at Joseph Preece's, in company with Albert Smith and wife, and gave to the bride some verses that I wrote for her, on her leaving for Poughkeepsie.

21st. Heard Thomas S. Cavender deliver an address on "Slavery," before the Junior Anti-Slavery Society.

23rd. Went this morning to a little meeting of Friends who assemble at the house of one of their number, on William Street, and hold a meeting every First-day. They are colored, and the one who first called the meeting had applied to be taken into membership with Friends at our Meeting. His application being refused, he got his friends to join him, and hence their present meeting to themselves. In the afternoon Joseph Parrish, Jr., and self went down into the southern part of the city, where we were joined by

Susan Grew and Almira Oram, who were a great acquisition to us in our work. I was instrumental in preventing two white men from injuring each other in a fight. We went around to Seventh Street, below Shippen, where we beheld objects that were soul-sickening. While we were collecting the people, our sisters read to them. Then I had a good deal to communicate unto them, in the love of God, warning them, and calling them unto Christ, their Redeemer and their Saviour. Almira then appeared in supplication, and we separated in the love of God. Returned to our meeting-place in Small Street, where I had some service to perform for the Lord, much to the peace of my mind.

26th. In the afternoon rode out to the home of William Rhoads and family, at Newtown, Delaware County, for the purpose of seeing the place and the people [with a view to going there to learn farming]. They treated me very kindly and I remained with them over night.

28th. In the evening at the Northern Liberties Anti-Slavery Meeting. It was orderly until near the close, when there was some confusion.

30th. Attended Sixth Street Meeting in the morning, and in the afternoon went down to the field of our labors, in company with Rowland Johnson and Edmund Benson. On our arrival we met Mark Bradway, Almira Oram and Susan Grew. In visiting at one of the houses I found a sick man to whom I was led to speak of the necessity of a

preparation for another life. I then felt drawn into prayer on behalf of himself and family. Our friends collected a number on the street, and to these I was led to speak in a voice of warning, "To flee from the wrath to come." It was a quiet and satisfactory meeting. After this went to a vacant lot on Seventh Street below Shippen, where our sisters read to the people while they were collecting, and then there was a time of silence. At length I arose, and was strengthened to give them a word of counsel, calling them to Christ, the way, the truth, and the life; and to the inward law which He revealed in their hearts. The meeting was closed by prayer unto our heavenly Father, thanking Him for his kindness, and asking Him for strength. The people were orderly and some seemed touched; it was a precious time. We then went to our Small Street Meeting where we found a large number collected. I left a short message with them, and found peace in so doing. In the evening attended a meeting at Green Street, appointed by John Jackson. It was a favored time; the Lord's name be glorified.

Seventh Month 3rd. Mother and I started on a little journey to Delaware and Chester Counties. We went first to Chester, where Hannah P. Smith joined us and accompanied us to her father's at Concord; then *we* went to Thomas Marshall's to lodge.

4th. A pleasant morning, and we left for Westtown, arriving there in time for meeting. It was a silent one. We



took the boys to dine with us at the Farm House, and after dinner I took a ramble with Davis Reese for some flowers. Towards evening we left Westtown, and went to West Chester, passing the night at the house of John Roberts. The borough is beautifully situated in the midst of a fine farming country. The air was laden with the scent of new mown hay, and the abundant harvest was nearly ripe for cutting.

5th. Came home in the afternoon, and in the evening went to a meeting of the Junior Anti-Slavery Society. We had an excellent meeting, much to my satisfaction, and to the promotion of the cause.

6th. In the morning left home and went to Westfield, N. J., to see Nathaniel Stokes, and to ascertain whether I could obtain a situation there to acquire a knowledge of farming. Spent most of the day with him, and met with as much success as I had anticipated. Came home in the evening.

7th. Attended the colored Friends' Meeting in Kensington, the same that I was at two weeks ago. We had a very satisfactory opportunity, much to my peace of mind. In the afternoon went to the field of our labor, down town, and found much to perform. After our little meeting had gathered the Lord's power seemed to cover us with a heavenly canopy. I went there feeling great barrenness, but with Divine strength I was led to cry aloud unto the people and I trust to the sowing of good seed in the hearts of some.

Our friend Edmund Benson spoke much to the purpose, and I was led to thank the Lord for his loving kindness. May He be glorified and to Him be given all the praise!

9th. A fine clear morning. Left, by stage, for Quakertown, where I arrived about noon. The country was beautiful, the farmers had just commenced harvest, and all things bespoke our Maker's loving kindness. Visited at Dr. Carey's and Caleb Foulke's, and went to John Foulke's to lodge.

11th. Went to meeting in the morning, and in the afternoon took stage for Nazareth, arriving there about dusk. Had comfortable accommodations for the night.

12th. Rode to the Wind Gap where we breakfasted, and I hired a man to take me in a wagon to the tannery. We arrived there about eleven o'clock, and I passed the afternoon and evening pleasantly with the family living there.

13th. Started homeward. Lodged at Nazareth and left at five o'clock in the morning, arriving at Quakertown in time for meeting.

14th. After meeting, attended the Association of young people at Hannah Foulke's school house. The subject of non-resistance was discussed, and I had an opportunity of giving my views. After supper started with John Foulke for Philadelphia.

15th. Arrived at home about nine A. M. and found all well.

16th. Quite busy in arranging my affairs preparatory to

my departure for the country, to take up my residence there. Although I shall have to deprive myself of much enjoyment by the abandonment of those pursuits in which I have been so actively engaged, yet believing it my duty so to do, I must be content. . . . Passed the evening at a meeting of the Peace Society. C. C. Burleigh spoke.

17th. In the morning I went to the Jersey market, and engaged a passage to Westfield. About two o'clock in the afternoon I left my father's house, and started for my adopted home in the family of Nathaniel Stokes at Westfield, N. J. [members of the Society of Friends, belonging to Chester Monthly Meeting]. I arrived there about six o'clock, assisted in hauling some hay, and then passed the evening in conversation with the family.

18th. In the forenoon we attended the week-day meeting at Westfield, which was small, the house being the one that is used for both school and meeting-house. In the afternoon we were busy with the hay; but though engaged in body my mind was often turned to the great Fountain of light and life, and I found sweet peace.

19th. A fine morning. Feel a little sore in body from the exercise of yesterday, but comfortable in mind. Oh what a weight is lifted from me. Now, as I believe, if I wait upon the Lord and am watchful, I shall experience a growth in the Truth.

20th. My health is very good, and I have had strength to perform what labor has fallen to my lot, without much

difficulty; for which favor I feel thankful. I have this day had a taste of some spiritual food from the great Father.

21st. First-day. A fine rain last night. Oh how thankful we should be to our Heavenly Father for his many mercies and blessings. Attended meeting at Westfield. It was a good meeting. Our friend Henry Hartshorn had something to say unto us which was very acceptable.

23rd. A busy day as to the outward, yet my heart has often been turned to God, and I have had sweet consolation.

25th. Our meeting was silent. It was a comfortable one to me. In the evening heard some reading from the Scriptures.

26th. A very warm day, and a laborious one on the farm. Had company in the evening. As I was about to retire, between ten and eleven o'clock, it being very moonlight, I looked out at the window, and a little bird on one of the trees sang very sweetly.

28th. This morning early started for Philadelphia where I arrived in time for breakfast. Attended Cherry Street Meeting, and in the afternoon, in company with Edmund Benson, went down town, and had a satisfactory time, being favored with an evidence of Divine approval. Next morning left the city at an early hour, and was at home in time for breakfast.

Eighth Month 4th. Attended meeting, in which I was much comforted, having been blessed with a portion of

heavenly bread. In the afternoon paid a pleasant visit at Henry Warrington's. He and I conversed on the subject of non-resistance. I found him unwilling to admit it to the extent to which I think it should be carried.

6th. Passed the evening at home, and a considerable portion of it was employed in reading the writings of the Apostle Paul.

10th. In Philadelphia. In the afternoon went to hear John Seobel from England, who has been on a mission to the British West Indies. He gave us a very satisfactory and heart-cheering account of the working of emancipation. I took tea with my dear friend Rowland Johnson, and we spent part of the evening together. We were united in a heavenly feeling, and a desire to walk as our dear Redeemer wishes us to, was experienced.

11th. First-day. Soon after breakfast I called on Rowland, and mentioned to him a concern that seemed to rest on my mind, to visit the Moyamensing Prison, for the purpose of having a religious opportunity with the prisoners. It was satisfactory to me to learn that he felt a liberty to accompany me. After calling to see a sick man on our way, and conversing with some of the poor creatures who reside in the lower portion of the city, we arrived at the prison, and asking for the warden we were introduced to one of the keepers, the warden not being present. When we stated to him the object of our visit, he inquired whether we were in the practice of preaching, and to what religious

denomination we belonged? Having satisfied himself upon these points, and requested us to take seats in the room, he informed us, that it was very difficult to speak in the long corridor in which the prisoners are confined. We were not discouraged by this information, but trusted that He who, as we believed, had called us, would make it practicable for us to deliver our message. The keeper then withdrew, and the clattering of the latches and grating of the doors, led us to suppose that he was preparing for our opportunity. After awhile he returned, stating that all was ready. We followed him into a long avenue where were three tiers of cells, one above the other. The doors of the cells were opened about one foot, the opening being *toward* us. After taking the place assigned, I arose with these words: "He that hath an ear to hear, let him hear what the Spirit saith unto the" *people*. Feeling the covering of the Divine Spirit over me, I was strengthened both as to voice and matter, and after having spoken some time I sat down with my mind measurably relieved. After a season of solemn silence interrupted only by the sobs and sighs of these poor creatures, my friend Rowland arose, and was much favored. Then I had a little to add, and again we had a period of silence which lasted some time, when I felt bound to address the Throne of Grace on behalf of these my brethren and sisters, and in thanks to our dear Master who had so manifested himself among us. Rowland also supplicated, after which we were favored with a period of silence under

the covering of which the opportunity elosed. I can truly say it was cause for thankfulness unto the great Head of the Church that we were permitted to have such an opportunity with these debased but precious souls. We were treated civilly by the keeper, and invited to come again; we thanked him for his kindness, and with hearts full of gratitude to our Heavenly Father, we took our departure.

In the afternoon when on my way to visit our colored friends in the southern part of the city, I was informed that a colored man, said to be a slave, had recently been captured. On going some distance farther my attention was attracted by a number of persons on the corner of the street. I admonished them not to stand there, as it did not look well on First-day, and invited them to come to our meeting. I then passed up Small Street to Seventh, where I saw a number of persons coming out of a tavern. I went over to talk to them, and one of them, speaking of the capture of the slave, said, "Here is the man who betrayed him; and he is his brother-in-law." Hot words ensued between the two. I endeavored to prevent them from coming to blows, but to no purpose. At length the betrayer took refuge in the tavern, but they pulled him out, and I took hold of him to prevent them from injuring him; but some one struck him and knocked him down. I assisted him in getting up, and kept the people off as well as I could, by talking to them; but he was several times knocked down, and each time I helped him up. At length I saw my friends Row-

land Johnson and Thomas S. Cavender coming. With the assistance of these two the man was carried up the street, but the crowd came after and occasionally struck him. At length they got him down, but I stood over him, and by continued expostulation prevented them for a time from doing him further injury. While I was thus pleading with them, a white man made his way through the crowd and struck me. I turned round and walked away, and the men, both white and colored, in the crowd, prevented him from injuring me, though he seemed quite ferocious. Shortly after, the police officers came, the man was taken away, and thus the matter ended. Rowland and myself returned by the scene of the late disturbances, and met one who had taken part in them. I called him to me and told him why I had done as I did. He said they were obliged to me, as I had prevented them from doing what they would afterwards have been sorry for. I also saw the man who had attempted to injure me; but he did not now offer me any harm. We passed on to our meeting where a number were collected, and were being addressed by our sister in the cause, Almira Oram. A colored friend made some remarks, and while he was speaking several stones were thrown; one of which struck one of the congregation. I cautioned them to be still, and our friend concluded his remarks. There was considerable excitement among the people, but feeling an irresistible call upon me to rise, I stood up, and in loud voice—for some of them were a considerable distance off—men-



tioned to them the object of our meeting, and stated that it was open to all to come. A number of persons came in for the purpose of making a disturbance, bringing their dogs along; but before I had spoken many minutes all was still. The power of the Lord seemed to cover us, and it was a highly favored time. A sister in the work then arose, and although her complexion was darker than ours, I believe her heart had been made white, by the cleansing power of the redeeming spirit of Christ. Several spoke, and oh! what cause we had to thank our Heavenly Father for his care over us. My heart was humbled under a sense of his preservation through the dangers of this day, and I felt a flow of that peace which the world knows not of.

12th. My throat felt a little sore from the excessive use of it, on the day preceding. I spent part of the morning in attending to the captured man who is claimed as a slave. In the evening returned to my country home.

13th. Attended Monthly Meeting at Moorestown.

14th. My first experience in plowing, and I find that by proper attention I can plow, even sod, quite easily. Passed the evening at home, reading and conversing on religious subjects.

17th. During the day I was busy plowing. Feel very well as regards physical health, and very happy in every particular. In the evening read in the life of Samuel Bowdas, and was much interested; finding encouragement for my own soul to persevere in the cause of Truth.

18th. At Westfield Meeting. T. Warrington spoke on the subject of knowing the Lord and serving Him.

22nd. Down at the landing all day unloading a float. Passed the evening in listening to the reading of Thomas Shillitoe's Journal. It was both interesting and instructive.

25th. First-day, attended meeting and was much comforted. In the afternoon feeling as if I must go to Burlington, I attended to the impression, and when I got there I found, to my surprise, my dear mother and sister Anna. Our meeting was as unexpected as it was agreeable. Came home by moonlight. The ride was pleasant, and my mind was filled with praise to God for his goodness.

26th. Attended to my plowing, and can say that I am greatly pleased with my occupation. It affords much time for serious contemplation, and gives the mind an opportunity to soar from Nature up to Nature's God. Read some in the evening.

27th. While working on the farm I had a very comfortable time, and found satisfaction in bringing to mind our dependent situation, and our great need to be thankful for the mercies and favors heaped upon us.

28th. My dear friend, Rowland Johnson, with me last night. This morning I took him to Moorestown to meet the stage. In the evening there was some young company here, and they seemed to enjoy themselves, but I could not enter into the mirth.

30th. My twentieth birthday. The weather being very

stormy I did but little out of doors, but occupied the time in reading to the family, and in writing to my brother William, and to my *dear friend* E. F.

Ninth Month 1st. Started for the city quite early and arrived in time for breakfast with my father's family. Found them all well. Attended North Meeting, where Rowland Johnson had a few words to say. In the afternoon he and I distributed tracts on intemperance, and then went visiting families in *our district*. Before leaving the neighborhood I found I must go to our little gathering, where I had to speak unto the people in the fear of the Lord. I was strengthened for the work, for which let his name be praised. I went home in the evening.

3rd. Passed the evening in hearing Nathaniel Stokes read in George Fox's Journal, which was very consoling to me.

4th. Although a daily mention is not made of my feelings, yet the Divine Master's mercies are, I trust, appreciated, and my soul daily has sweet converse with the God of my life.

5th. Attended week-day meeting, and had an excellent one, in which I was much comforted, my mind being gathered to the great Minister of ministers.

9th. Busy with my team, but while thus occupied had some sweet converse with the spirit of Truth. Oh! how pleasant it is to feel the incomes of the Divine life in the soul. If we expect to grow in the Truth we must know a

daily warfare to be kept up against the evil desires of our hearts. Attended Chester Monthly Meeting. In the second meeting, Ebenezer Roberts made valuable remarks concerning the Queries; that they are a living inquiry unto Friends and not a mere form.

12th. Went to Haddonfield Quarterly Meeting held at Medford. Heard an excellent communication from William Evans, of Philadelphia, in which the principles of Christianity, as believed by Friends, were held up; namely, the light of Christ, as it is manifested in our hearts.

13th. While actively employed on the farm, held sweet communion with the Father of spirits, in which He was pleased to reveal Himself in my heart.

14th. Went to the city with a load; sold out, and in the afternoon accompanied mother on a visit to cousin Lewis Jones.

15th. In the forenoon attended the meeting of colored Friends in Kensington. I felt called upon to say something to them, which I did, and felt peaceful afterward. We had a good meeting. In the afternoon went down town, accompanied by Rowland Johnson and Joseph Parrish, Jr. We had a highly favored time, in which I was induced to appear before the people, and to call them to Christ, the true Light.

16th. Called at the house of ——, to see their son W., who is very ill, and not likely to recover. It is greatly to be feared he is not prepared for the solemn change. A few

days ago, he was in the enjoyment of health and strength. I sat down by his bedside, and was moved of the Lord to bow in supplication on his behalf. By so doing I found peace of mind.

17th. Engaged in sundry pursuits on the farm, but felt an assurance of the Divine presence to harmonize all surrounding objects. It is this which makes all things unite.

18th. Passed part of the evening at Dr. Stokes's, where I met a Southern man. We had some conversation on the subject of slavery.

26th. In the evening, at home, reading and conversing upon religious subjects. I was made willing to declare my opinions of the principles of Christ, *as revealed unto me*.

Tenth Mo. 3rd. My friend, Joseph Saunders, came here on a visit. I passed the evening with him very pleasantly.

6th. My friend, Joseph Parrish, Jr., came home with me from meeting. In the afternoon we went to Edward Taylor's for a visit. I think them a very interesting family. At first there was considerable lightness in our behavior, but it soon became subdued, and we had an instructive as well as agreeable time.

7th. Passed the day at "lonesome valley" plowing. I was led to admire the various colors that marked the foliage of a neighboring wood. The Destroyer had blown upon their liveliness his frosty breath, and warned them of the approach of winter. How abundant are thy witnesses, oh, God! in teaching thy creatures the certainty of death.

8th. Although alone as to the outward, yet had the sweet presence of my Redeemer in his spiritual appearance to my view. What a gift to man is the ability thus to hold converse with the Saviour; and my opportunities for this communion, while engaged in daily labor, make me love my situation.

10th. Went to Quakertown, Pa., on a visit, and stopped at the house of my kind friend, John Foulke.

11th. In the morning went down to Aaron Penrose's, where I found my dear friend, Ellen —, looking very much at home, and assisting her sister. Spent the day and evening very agreeably with her. It is pleasant to have the company of one whom I love. Found time to read some from the sermons of the wise and good, and their counsel was very consoling to my mind.

13th. Attended Richland Meeting, where we had a few words from John Foulke and from Joseph Thorne; also a supplication from the latter

14th. Went to Philadelphia, but before doing so, had a little time with my friend, Ellen, in which we were considering the propriety of our attending the marriage of her cousin, C. G., who is about to connect herself with a slaveholder. Passed the evening at James Mott's and at Emmor Kimber's, in company with Charles C. Burleigh, Elizabeth Whittier and others.

15th. In the city. At eleven o'clock went to the first

annual meeting of "The Free Produce Association." Had a very good meeting.

16th. Attended Cherry St. Meeting, which was a favored one; the Divine spirit of Christ being felt and openly attested to by William Healy and others. My friend, William Bassett, from Lynn, Mass., was in attendance. It was the first time he had ever been at a meeting of *that branch* of the Society of Friends. He was much pleased.

17th. Called to see my aunt, Mary Dolby, whom I found better. We had some very serious conversation on religious subjects. It was satisfactory, I think, to both of us. I believe she has found peace for her soul, and I was encouraged to work out *my* soul's salvation with fear and trembling. Oh! the importance of having the day's work done in the daytime. After leaving aunt, I passed an hour very agreeably with my much beloved friend, John Cox, of Burlington. Then went to my Jersey home, where I found all well. I was glad again to be there, after my satisfactory visit in the city.

18th. Passed the evening in reading agricultural works, as a means of storing my mind with useful information.

20th. In the afternoon and evening at Henry Warrington's, and had considerable conversation with him on religious matters. It was very satisfactory to my mind.

21st. I find it very comforting, at the end of the day, on reviewing my conduct, to feel a sweet assurance of the Lord's presence.

22nd. While at work had my mind turned inward for communion, and experienced the inshining of the Divine light into my heart.

24th. At our week-day meeting. In the early part I suffered my mind to run toward things *too outward* in their tendency; but toward the close I was favored to feel the inshinings of Divine light shed abroad in my heart.

27th. Arose early, and went to the city before breakfast, which I took at father's. I went to meeting, and had a comfortable time as regards myself, though the meeting was somewhat disturbed. In the afternoon went to "Little Wesley," where (opportunity being given) we had a highly favored time, let thanks be rendered to the Lord! This day died my aunt, Mary Dolby, at peace with God and man. She was in the forty-fourth year of her age.

29th. Attended aunt's funeral. We left the house after ten o'clock, and proceeded to the Arch Street Ground. Here I was under much exercise, but owing to the weakness of the flesh, I did *not express* what was on my mind. Two other Friends each said a few words. I came away feeling the weight of my disobedience, and was much tried in consequence thereof. Went home in the evening.

30th. A fine, clear morning. I am well in body, but heavy in spirit, feeling that I, yesterday, transgressed the Divine law, as revealed unto me, and thus grieved my Heavenly Father. During the day I attended to my duties



on the farm, and, through adorable mercy, I at length felt a degree of forgiveness for my disobedience.

31st. At our week-day meeting I was favored with the inshining of the Divine light to illuminate my heart. In the afternoon, while at work, I enjoyed meditation of a profitable character.

Eleventh Month 1st. In the evening wrote a long letter to my friend, Joseph Parrish, Jr.

2nd. Passed the evening at home reading the Scriptures.

10th. First-day. Attended Burlington Meeting, which was a satisfactory one. Dined at cousin Samuel R. Wetherill's, and lodged at John Cox's. In the morning John was very entertaining, and narrated incidents in the lives of those good Friends of last century whom we have an account of, viz: John Woolman and others. I greatly enjoyed hearing such reminiscences from him.

13th. Hauling marl. On the road my mind was drawn to the Great Shepherd of Israel, who daily stands ready to lead his sheep that are willing to follow his leading, to the green pastures and beside the still waters.

18th. While engaged in hauling I found time for reflection, in which I could say that my spirit held sweet communion with the Father of spirits. Such seasons are times of great joy to my soul.

19th. It is good to be alone, for in the silence of all flesh can be felt the Divine presence illuminating the soul.

21st. At meeting this morning I had a profitable time,

for though the will of the creature would rise up, yet through the goodness of a merciful Creator, I was blessed with a portion of Heavenly food for the poor soul which stands in need of that nourishment to keep it alive.

23rd. In the city. Passed part of the evening with my very particular friend, Thomas Brown. I regard him as one of the redeemed ones, from whom I have received much instruction in spiritual things.

24th. First-day. Rowland and myself went on a religious visit to Moyamensing Prison. After a time of solemn silence I arose and relieved my mind. Rowland followed: then I felt constrained to bow before the Throne of Grace. R. also supplicated. Being favored with the Divine presence we had a comfortable time, which tended to our soul's peace. In the afternoon I attended Sixth Street Meeting, in which my mind was deeply exercised with the feeling that I must communicate what was given unto me. Though much in the cross, I did express it, and found peace in so doing.

26th. Had the light of the Lord to fill my soul, and I was made glad. Oh, the joy I have in this peaceful state, while on the road with the team, or when working alone.

29th. A very pleasant day; my mind having a taste of the goodness of God, by the operation of his Holy Spirit upon my heart.

30th. At seasons we are drawn inward, and led to see the beauty of holiness; but the enemy desires to draw us

off; and if we keep not on the watch, he will draw us away.

Twelfth Month 1st. At our meeting this morning. It was a silent one, and I had a fairly comfortable time, although not sufficiently watchful.

5th. At our week-day meeting, I was favored with an evidence of the Divine presence, and it was shown unto me that the walls between the various sects of professing Christians must be broken down before the kingdom of Christ shall come to be established on earth, as it is in Heaven.

6th. Engaged in hauling. I find in this occupation much time for reflection; and at seasons have the favor of tasting a crumb of Heavenly bread, and of sipping at the fountain of pure love.

7th. In the evening listened to one who was reading some of the testimony given in court at the trial between the two branches of Friends in this State. To my mind there was *nothing savory in it*; but quite otherwise. It is *poor food for the soul*.

8th. Went to the city and attended Arch Street Meeting. Arrived at home after dark, and passed the evening in reading the Scriptural account of Jesus Christ; his deeds, sermons, commands, &c. It was very instructive to my mind.

10th. Attended Monthly Meeting at Moorestown. It was *to me*, a season of spiritual dearth.

12th. Haddonfield Quarter, held at Moorestown. It was a very comfortable Meeting. Elizabeth Evans, Elizabeth Pitfield, and several other public Friends were there.

15th. First-day. In the morning attended a meeting of colored people at Cinnaminson, and had a little to communicate to them. It was a satisfactory time.

18th. Went to Quakertown, Pa., where I made my home at John Foulke's, and visited round among my friends.

19th. Met my beloved friend, Ellen Foulke, at her brother Benjamin's. It was pleasant to us to be together. We went to the week-day meeting, which was a comfortable one, and returned to Benjamin Foulke's.

24th. Went by stage to Philadelphia. We stopped at a public house to change horses, and I, going in to get warm, found a man there fiddling. Almost immediately I was brought under exercise concerning this man, and found that I must take him aside and speak to him for the relief of my mind. I did so, stating the feeling that had prompted me thus to accost a stranger, and warning him of the awful situation he stood in, being the means of drawing many to that place; and telling him if he would once take up the cross and follow the Lord, He would find a way for him. He seemed very tender, thanked me for my advice, and said he would try to do better. A fellow-passenger was going to visit near relatives in Philadelphia, whom he had not seen in seventeen years. When a boy he had lived

in the city, but having been away so long he had become a stranger; so I assisted him in finding his aunt and sisters. It was a joyful meeting; they falling on his neck and kissing him.

26th. Attended Arch Street Meeting where was present Jacob Green, a public Friend from Ireland. He was much favored in ministering, and seemed drawn to some of the young people in an especial manner; saying that they were called to the work. I dined at father's, visited in the afternoon, and spent part of the evening with John G. Whittier.

27th. Took tea at James Mott's in company with Charles C. Burleigh, with whom I went in the evening to a meeting of the Junior Anti-Slavery Society, at which he and H. B. Stanton were the speakers.

28th. Returned to my country home, finding all well, and apparently glad to see me.

29th. At meeting in the morning, where I received a little food for the soul. Our friend, T. Warrington, spoke. In the evening wrote some, and then read in the New Testament.

31st. The last day of the year 1839. In my diary are recorded some of the events that have occurred. It has been kept principally to give an account of the weather, and of the manner in which I have employed the time. For want of room [space for each day was limited] I have not *detailed* my feelings, nor the exercises of my mind; but through the mercies and bounteous care of an all-wise Providence I

have been favored with a good degree of health, and inward as well as outward preservation. On taking a retrospect of my actions I can see that there have been times when, for want of watchfulness unto prayer, the enemy has drawn me aside from the path of duty, still I have been kept from many of the snares which he has set for the young and inexperienced mind; and for this preservation may praises, thanksgivings and renown be ascribed unto the Lord. Although sensible of my infirmities and manifold weaknesses, I feel that my time has not all been spent in vain; but it has been my desire, in an humble manner, to advance the cause of Truth and righteousness in the earth. Truly it is the desire of my heart that my day's work may keep pace with the day, and that by humility and faithfulness I may endeavor to know the Lord's will concerning me; and when known, that I may faithfully perform the work He has assigned me. Oh, that there may be a progression from one degree of grace unto another; from a babe—as I now feel myself—to a young man, and a strong man in Christ Jesus!

1840. First Month 1st. I commence the new year with a desire that I may not have cause to look back to this date with sorrow. I feel that I have not been sufficiently devoted to the cause of Truth, and I now desire that I may press forward, "toward the mark for the prize of the high calling of God in Christ Jesus."

2nd. At our week-day meeting, felt a considerable dearth in spiritual things, but had some comfort.

3rd. Went to the city with marketing. Took supper at father's, and then accompanied mother to a meeting of the Junior Anti-Slavery Society. It was addressed by Gerrit Smith and James G. Birney. Met with many of my friends, who seemed glad to see me. R. Johnson and myself had some pleasant conversation.

4th. Came home in the afternoon. Had a season of heavenly quiet, wherein I felt greatly comforted.

5th. Attended Burlington Meeting, where I had a satisfactory time. Then visited at cousin Samuel R. Wetherill's, C. Gaskill's and John Cox's. At the last named place, I met with some Friends from Massachusetts, with whom I had considerable conversation on religious subjects.

6th. Attended Monthly Meeting at Burlington, in which Joseph Parrish, Jr., and Lydia Gaskill declared their intentions of marriage. In the afternoon went home, and my ride was a pleasant one, having my heart filled with Divine love.

8th. Was favored with a portion of that Bread which comes down from Heaven, and which is food for the soul. Oh, how sweet and refreshing are such seasons! May I seek for them through watchfulness unto prayer.

9th. At meeting did not feel much strength. How subtle is the enemy of our souls—our unsubdued will—and when it rises up in opposition to the Divine Light in us, and we, through want of faith, give way to its callings, we experience a dearth in spiritual things.

10th. Passed the evening at Dr. Stokes's, near Moorestown. It is pleasant to me when I cast the eye of the mind around, to find none unto whom I could not stretch the welcome hand of love. This is a sweet feeling, and I desire that I may cultivate it, and be more and more possessed of it.

14th. Attended Chester Monthly Meeting. It was a strengthening time in the first meeting; but in the second, when they began to read over the cases under dealing, my heart was pained at the seeming indifference with which they would disown a member, after paying him one visit. I cannot here express my feelings on this subject.

16th. Hauling marl, and while thus employed was blessed with a portion of heavenly food. I know that I am not sufficiently watchful, yet have I been thus favored. Such is the boundless goodness of God to poor, sinful man. Passed the evening with Chalkley Gillingham and wife. They are excellent Friends, and their minds seem to have been illuminated with Divine Truth.

17th. I find I am not sufficiently careful with *my tongue*. Had company here in the evening, and the conversation ran principally on secular subjects.

18th. While on the road, a good opportunity was given for silent waiting on the Lord. He is pleased to open rivers of waters to his thirsty children, who seek Him in humility of soul. That I may be more humble is the desire of my heart. Passed the evening with our reading class at



Henry Warrington's. Some of Samuel Fothergill's sermons were read to edification.

20th. Passed the evening reading in Sewell's History.

21st. I can say that this day has not been spent in vain. Although I feel my littleness and unworthiness, yet I am much favored. Oh, may the Lord have the praise! In the evening read in Sewell's History, which is both interesting and edifying.

23rd. This evening had the company of Chalkley Gillingham and Joseph Saunders. Oh, how pleasant it is to mingle with our friends!

25th. Went to the city. In the evening I heard of a family in a distressing state of poverty, and Rowland and I went to see them.

26th. In the morning took some things to the poor family, and then went to Sixth Street Meeting, where my Heavenly Father called on me to open my mouth and cry aloud to urge my brethren to the cause of Christ. In the afternoon visited some of the poor in their homes, and then went to the meeting on Little Pine Street. After the minister had finished his discourse, I was moved to call the company to the Lord Jesus, and to that inward law, which, as dwelt under, would lead out of all unrighteousness.

27th. Called to see relatives and friends at several different places. I can say that I have been this day blessed with a portion of spiritual food.

29th. Attended Orange Street week-day meeting, where

I had a comfortable time, and felt called to speak a word publicly. Oh, the responsibility which is thus incurred! I feel that without a Saviour I should die, and without a Redeemer I should perish. May I be watchful unto prayer.

30th. At our home (Westfield) Meeting, I was much comforted. In the evening read in Sewell's History, and was humbled by the account of the sufferings of the Lord's people in those early days of our Society. I have felt that if we now, with all our blessings, are not found faithful, it will not be well with us.

31st. Thus I find myself, at the close of another day, desiring that I may walk in the fear of the Lord, being careful not to transgress his holy law, as it is made manifest to me. I feel my weakness, my unworthiness, my shortcomings, but that I may be faithful, is the desire of my heart.

Second Month 1st. It is my desire to live daily in the love of God; and to do this, watchfulness and prayer are necessary.

2nd. Had a comfortable meeting at Westfield in the morning, and in the evening went with Chalkley Gillingham to a meeting of colored people, held in one of their dwelling-houses. After they had concluded their services, I felt moved to get up and call them to Christ within. Also had to kneel in supplication in their behalf.

5th. Attended Cherry Street Meeting this morning, and was much exercised in mind; so much so that I had to

stand up and deliver my message. Much inward peace followed this act of obedience.

6th. Went to Burlington and attended the marriage of Joseph Parrish, Jr., and Lydia Gaskill. It was a quiet, comfortable meeting, and I was pleased to see a number of our colored friends there.

8th. In the city. My mind much exercised, and a heavy weight rested upon it.

9th. Still under a heavy burden of spirit this morning. Went up to see a family of poor people, whom the hardness of the heart of man had deprived of their just earnings. I then went to father's and took a little sleep, but awoke without any relief of mind. In the afternoon went to Green Street Meeting, and was much comforted by a communication from a Friend. I passed the evening at father's very satisfactorily, having some openings in spiritual matters.

10th. Went home. Felt the necessity for continued faithfulness in all the vicissitudes of life.

11th. Attended Chester Monthly Meeting, at which Jacob Green, a Friend from Ireland, was present. I was much comforted in the meeting, although deeply baptized into feeling, on account of the process of disowning.

12th. Oh, what sweet seasons I have in solitude! I have this day been favored with heavenly food.

13th. Joseph Saunders and myself went to the house of Anthony Harris, to read to our colored friends. We felt well satisfied with the evening's employment.

14th. In the city, among some friends. The company was pleasant, though too much lightness was apparent.

16th. At Westfield Meeting. It was not, to me, a comfortable opportunity. But the fault was my own. I had been unwatchful. Oh, the weakness of human nature!

17th. The evening was passed in reading Sewell's History; and being impressed with a sense of the sufferings that Friends had to endure, my mind was clothed with humility.

18th. While at work, found time for reflection and sweet communion with my Creator. I do not feel that I am making much advancement, but I endeavor to keep near the Lord, who, at seasons, makes himself manifest.

19th. In the evening went to Anthony Harris's, and found only one person besides their own family. I read to them awhile, and then opened my mind to them on some important subjects; as original sin, and other weighty matters. I felt satisfied that I had gone.

20th. I have been favored at seasons with great openings, and been blessed with much of that inward peace which none know save those who have experienced it.

21st. Felt the Divine life to arise in me this afternoon and evening. Took supper at father's, and then went to a meeting of our colored friends at Zore Meeting House. I was desirous of coming away, but I had to stay, and the Lord opened my mouth for the encouragement of these dear souls. How can I thank Him for his goodness.

22nd. In the evening called to see my dear old friend, Thomas Brown. He is a great man, for he has the key that will open the way to life everlasting.

23rd. In the morning attended North Meeting, and was favored with Divine help. The language that saluted my spiritual ear was "Be still, and know that I am God." It was refreshing to be still, and to wait upon the Lord. In the afternoon I went down town, feeling drawn to a little meeting-house that I had observed some years ago, but knew not that there was any meeting held in it, as I had learned formerly that there was not; but on going in I found a little company gathered, and, when their services were over, I felt moved of the Lord to arise and speak, and the Lord helped me. I knew not of what name they were, but I felt the drawing cords of brotherly love to unite me to them, and I verily believe that some souls present were humbled. I called them to Christ within, and told them that to know Him they must be bereft of pride.

24th. Having felt a drawing to attend the Quarterly Meeting of the other branch of Friends (to be held at Mt. Holly) I was much exercised, and very desirous to know and to do my duty in this weighty matter. After carefully weighing the concern, I concluded to *start*. So Rowland Johnson and myself went on foot to the house of J. Lundy, about five miles beyond Moorestown, where we passed the night. The language of the Apostle came before me, and "I was not disobedient to the heavenly vision."

25th. Went to the meeting, which was large, and there was considerable speaking. At length I was moved to say a few words, beginning with the Scriptural quotation, "For the wisdom of this world is foolishness with God." I also had some exercise in the Meeting for Discipline, and came away with the reward of peace. Dined at William Clothier's, where I met sundry Friends, and then came home.

26th, 27th, 28th and 29th. These four days were passed in a journey to Egg Harbor, and the return. In company with some neighbors, I brought a load of goods for a family that are moving into this neighborhood. While on the road with my team, I found opportunity for quiet contemplation, which was profitable. During the afternoon of the 27th we took a sail on the bay, and had rather an *amusing* time, but on retiring at night, I felt that I had not experienced much growth in the Truth that day. We must daily know our work to go on, and to keep pace with the day. On the homeward journey the traveling was tedious, but I was again favored by being enabled to look unto the Lord. On my return home I was gladdened by acceptable letters, one from Joseph Parrish, Jr., and one from Kezia Foulke.

Third Month, 1st. Attended our meeting at Westfield, and though somewhat inconvenienced from previous fatigue, I had a comfortable meeting, and my mind was dipped into feeling for this company, who, it was manifest to me, were living too much on the surface, without getting inward to the life.

3rd. Employed all day in plowing. How pleasant it is to have the mind freed from the love of the world, "looking unto Jesus, the author and finisher of our faith."

5th. Attended our week-day meeting—a comfortable one to me. Seth Warrington acceptably with us this evening.

7th. Went to the city. Passed part of the evening at the house of Dr. Joseph Parrish, whom I found very ill.

8th. Felt drawn to attend the little meeting of colored Friends in Kensington. Soon after taking my seat among them, my mind was brought under exercise, but while I was dwelling under it in silence, a man arose, and, in the course of his preaching, he told them of the necessity of outward baptism. Soon after he had concluded his remarks I arose and began with the words, "Without faith it is impossible to please God." I told them that outward baptism would not, nay, *could not*, cleanse the soul from sin, but that they must know the inward baptism—that of the Holy Spirit. In the afternoon went to Sixth Street, and in the evening to Cherry Street. Both were comfortable meetings to me.

9th. In the afternoon walked home from the city, and was favored with a flow of love Divine in my heart.

10th. Attended Chester Monthly Meeting, and I can say it was a time of inward trial. I cannot express my feelings, but I desire to adhere to the Divine principle within me. If it were not for that, how would the poor soul be tossed about!

12th. Attended Haddonfield Quarter, held at Haddonfield, but, from some cause, was not baptized into feeling as on some other occasions. Dined at Sarah Collins's, where we met with sundry Friends. The social mingling was very agreeable, and I was much pleased with the village of Haddonfield.

13th. Father and mother came up to visit us. It is the first time that I have had the pleasure of mingling with them at this place. I greatly enjoyed the evening.

14th. In the evening attended a meeting in a school-house, about five miles distant, to consider whether or not the immediate abolition of slavery would be advantageous; and afterwards felt satisfied with what I had said.

15th. Attended our meeting this morning, and had a comfortable time, though somewhat tried as to the outward.

16th. A busy day, but I was favored with a crumb of spiritual bread for the nourishment of the soul. Spent the evening at Gillingham's, and had cause to rejoice that there are those whose hearts are filled with the love of God.

18th. In company with Nathaniel Stokes, started for Monroe Tannery. On our arrival in Philadelphia we were informed of the death of Dr. Joseph Parrish, who passed away this morning, about three o'clock. He was aged sixty-one years. Thus has the city been deprived of one who, for goodness and high moral excellence, had few superiors. And he has been gathered as a shock of corn fully ripe. So we should not mourn, but look upon the dispensation as



sent by our Heavenly Father, and be ready to adopt the language, "Not our will, but thine, oh, Lord, be done." We left the city in the forenoon, and proceeded as far as Hartsville, where we dined, and then went on to Bucksville, where we passed the night.

19th. Rode fifteen miles, to Easton, before breakfast. Then proceeded on our journey, and arrived at the Tannery, in the valley of the Pocono, before night. We found all well, and looking for us, at Mountain Cottage, where we stopped and were well accommodated.

21st. Went in search of trees. We did not succeed in finding any Balm-of-Gileads, but beautiful double spruce were abundant. So we filled the wagon with these. We traveled over about three miles of very rough road.

22nd. First-day. Left the cottage in the morning, and drove to Stroudsburg before meeting-time. After attending the meeting, we dined at Daniel Stroud's, and then proceeded to Nazareth, via Water Gap. Nathaniel had never before seen this stupendous work of nature.

23rd. Having passed a comfortable night at Nazareth, we rode to Bethlehem to breakfast, and thence on to Quakertown in time for dinner. In the afternoon Nathaniel and myself walked over to Joseph Slifer's, to look at his farm. We took tea at Caleb Foulke's, but found my dear E. quite poorly with a cold. Went to John Foulke's to lodge.

24th. Drove to Philadelphia, and had rather an uncom-

fortable ride, the weather being wet, and our wagon requiring some repairs by the way.

25th. Left the city about twelve o'clock, and got home in time to plant our trees before night. I felt as if I could renewedly thank the Great Protector, who had cared for us on this journey, and now had safely landed us among our friends. Oh, He will take care of us, if we are but faithful, for He lets not a sparrow fall to the ground unnoticed.

26th. Seasons of refreshment were afforded me while at my daily work.

27th. Engaged in plowing. Oh, how sweet it is to pass our time in silent communion with the Giver of our existence. It is the height of riches. There is nothing in this world worthy to be compared with it.

28th. Visited my much beloved brother, Joseph Parrish, who was recently bereft of his father. Had a satisfactory evening with him and his wife at their home.

29th. Attended Burlington Meeting, which was silent, and returned with my friends to dine. We passed the afternoon together very comfortably, and I went home early.

31st. Much refreshed with the inflowing of Divine love to my soul.

Fourth Month, 1st. While on the road was favored with sweet communion with my Maker.

2nd. At meeting. A comfortable opportunity. In the evening I wrote to Rowland Johnson. It is very pleasant to me to sit down and communicate with those to whom I

am joined in a unity of feeling which draws into the bond of brotherhood that only death can sever.

3rd. Harrowing all day, and found time for seasons of inward retirement. When I can "look through Nature up to Nature's God," can hear the music of birds, that seem delighted with the return of spring, I feel as if I can partake of their joy, and unite with them in praise.

4th. I find the necessity of daily watchfulness unto prayer, that the mind may be kept in a proper state. To-day I have been too much inclined to dwell upon things, not of themselves unlawful, but having a tendency to draw the mind away from its true center.

5th. First-day. Attended meeting this morning. The forepart was unprofitable, owing to a feeling of drowsiness, but the latter part was very comfortable. I find that if strictly faithful, I shall be cared for by the great "I Am."

6th. I desire daily that, while attending to my outward duties, I may know a gathering unto the Lord, that the spiritual day's work may be going on, for I feel that I must work out my "own salvation, with fear and trembling," before Him.

7th. Went out to plow this morning, but felt a great drawing toward my *city home*. After I had been at work about two hours, I was called by a voice, which proved to be that of my brother William. I went to him, and found that he had come to inform me of the decease of my much beloved friend—may I not call him grandfather—John

Foulke, who departed this life day before yesterday, in the seventy-third year of his age. I accompanied my brother to the city, arriving at father's in time for dinner. In the afternoon mother and myself started for Richland, to attend the funeral. We stopped over night at William Foulke's, at Gwynedd, and in the evening William and I had some satisfactory conversation on religious subjects.

8th. Our kind friends gave us an early start, and we arrived at the funeral house before ten o'clock. The gathering was large, and we went in to take a look at the face of him whom I had loved. It was now cold and motionless in death. After a time of silence, Joseph Foulke appeared in testimony, soon after which the large company moved to the grave-yard, where we saw deposited the remains of our aged friend, and the cold earth covered over him. We then went into the meeting-house, and gathered into solemn silence. Soon Joseph Thorne spoke, and after him Joseph Foulke. I was much exercised through the meeting, and, when opportunity offered, I arose and called the people to "mind the light," &c. This afforded relief to my mind.

10th. Took leave of our friends at Richland, and came to the city, stopping a few hours at Edward Foulke's, at Gwynedd, where we were kindly entertained.

11th. In the city, occupied with business matters and calling on friends. I may here remark that the Lord has been with me through this journey, and I have daily felt the guidance of his Spirit.

12th. Rowland Johnson and myself went down town, and, after taking some bread to a poor woman who was sick, and whose little boy had met us on the street to tell of their destitution, we went to Moyamensing Prison. We first visited the cell of a sick man, confined to his bed, who was serving a twenty-six years' sentence, and had eleven years yet to serve. I felt much pity for him. On leaving this cell, we were asked if we would like to have an opportunity in a religious meeting with the prisoners, and we answered that we would. So the cell-doors were thrown open, and we took our seats in the corridor. We passed some time in silence, and then Rowland addressed the unseen company, having considerable to say, and I thought he was much favored. I felt great barrenness, but as the call seemed to be extended, I arose and had a highly favored time—so much so that I was bound to return vocal thanksgiving and praise to our dear Lord for his great goodness unto us. In the afternoon father took me part way to my country home, and I walked the last two miles.

13th. A very comfortable day.

14th. Attended Monthly Meeting at Moorestown, and felt much burdened with the spirit of *disowning*, believing it to be contrary to the true life of Christ.

15th. Somewhat ailing in body, but felt the assurance of peace of mind—a satisfaction which can only be found by faithfulness to the light of Christ.

16th. I have desired that my mind might be centered on

Christ and my soul receive food convenient for it. Spent part of the evening in waiting upon the Lord, and the remainder in writing to some of my friends.

17th. While on the road had a comfortable time, desiring that my mind might be clothed with the love of God and with thanksgiving for his many mercies heaped upon me.

18th. In my evening retrospection I thought that I had, during the day, said too much to my horses. I want to be careful that all my actions may be in unison with the allegiance that I owe to the King Immortal.

19th. Attended our home meeting in the morning, and, after dinner, Nathaniel Stokes and self drove to the city in time for the afternoon meeting at Sixth Street.

20th. Attended the first sitting of the Yearly Meeting. It was occupied in sundry ways. In the afternoon the minutes of the Meeting for Sufferings were read, from which I found that a committee of that body had been making some efforts to ascertain the extent of the African slave trade. They reported that about half a million human beings are annually taken from the coast of Africa.

21st. In both sittings of the meeting very instructive matter was communicated, tending to our edification. Passed the evening at father's with several Friends.

22nd. Throughout the sessions this day I felt a desire to have my mind turned inward, and I have experienced a renewal of strength.

23rd. Went to the public meeting at Orange Street, and

a comfortable, refreshing season it was. Also attended the business meeting in the afternoon. My mind has been much exercised in relation to "Free Produce," and the necessity of Friends being more alive to the subject.

24th. Attended both sessions, the afternoon one being the last of this Yearly Meeting. In the forenoon my mind was again brought under concern in regard to the use of articles obtained by slave labor. I was thinking I should have to give expression to my views, when Enoch Lewis arose and opened the subject clearly, and treated it satisfactorily. Several Friends spoke approvingly of his remarks. I did not feel easy to leave without bearing my testimony to the truth of what had been said, and expressing my satisfaction that the subject had claimed the attention of the meeting.

25th. Went home in the afternoon. As the week is about closing, I may say that I feel glad I attended the meeting, as I was strengthened thereby.

26th. We had a very comfortable meeting; Benjamin Hall, from Ohio, being in attendance. In the afternoon, attended the funeral of Edward Lippincott, son of the late Caleb Lippincott. He has had a suffering time, and for a number of years has been a mute. It was a large gathering, and in great weakness I felt that I had to open my mouth, not on account of the dead, but of the living—that there might be among us more watchfulness and faithfulness to do the Lord's will.

27th. I feel refreshed, both within and without. The face of Nature is so bright, the trees are in bloom, and the birds, with their merry notes, seem to gladden the heart of man, while my dear Lord has been with me, and I have had to praise his name.

29th. Not sufficiently watchful.

30th. A fairly comfortable meeting. Yet I could not feel that arising of life, that unity of spirit that I so much love to feel.

Fifth Month 1st. Went to see Dr. —, in relation to a poor, hunted colored man whom he had attended when ill. But now he *wants his pay*.

3rd. A tolerably comfortable meeting. Had the company of Ezra Leeds in the afternoon.

5th. Greatly favored with the precious visitations of Divine love, and strengthened to walk in the way of Truth.

7th. At our week-day meeting I felt that there was a want of that unity of feeling which is required to make us acceptable worshippers of our Heavenly Father.

10th. First-day. Walked to the city and attended Cherry Street Meeting, which was a comfortable one, and went to father's to dine. On sitting down at the table, my mind was much tendered, under a sense of the goodness of our Heavenly Father in permitting us all to be together, and to be partakers of so many good things at our father's table. On behalf of my dear brother William, I felt an especial concern for his temporal and spiritual welfare. In the af-



ternoon attended Green Street Meeting, and had to open my mouth and give utterance to these words, "Fear God, and give glory to Him, for the hour of his judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters." After meeting went to see a woman who had escaped from slavery, and in the evening attended a meeting of the Committee on Slavery, held in Cherry Street Meeting-house.

11th. Went to Fourth and Green Streets, and attended the opening session of the Yearly Meeting, which is held at that place.

12th. This day attended both sessions of the Yearly Meeting (Fourth and Green Streets), and a favored time it was, many hearts being tendered with a sense of the love of God. In the evening went to my country home, feeling thankful to my Heavenly Father for his continued care over me.

13th. Engaged in planting potatoes. In the evening took a walk, and was blessed with the inshinings of Divine light, and a flow of Divine love, which tendered my heart, and caused tears of gratitude to flow from my eyes.

14th. Had a discussion with ——— on the subject of religion. It was controversial, and not fraught with advantage.

16th. Yesterday and to-day in the city. Came home this evening, feeling glad to get into the quiet.

17th. Attended Westfield Meeting, as usual, but there

seemed to be a lack of life, either in me or in the meeting.

18th. After a busy day, a peaceful evening at home, feeling renewed cause for thankfulness to my Heavenly Father.

21st. Attended our week-day meeting in the morning, and in the afternoon went to the city, and was at the funeral of Ann R., wife of Henry T. Child. The interment was at Frankford, and when the company went into the meeting-house, I had an opportunity to relieve my mind of an exercise.

22nd. Hauling during the day, and in the evening conversed with the carpenters (at work here) on the subject of slavery.

23rd. Seventh-day evening. Have received much refreshment this week at my dear Master's table, for which I have cause to be thankful.

25th. Assisted at the raising of the barn, and in providing the entertainment for the neighbors who came. It was my desire that I might be kept in a state of inward watchfulness throughout the day, and I can say that I have been cared for. The evening was passed with C. Gillingham and family, to whom I feel much attached.

26th. While on the road with my team, my heart was expanded with the love of the Father, and, with tears, I put up the petition to Him that He would be with me and my dear brother William, and with all of our family—yea, with all the human family.

29th. Had a little life given to my poor soul.

30th. Went to the city, and returned in the evening. On looking over the day, I find *not much* to regret.

31st. At meeting was somewhat troubled with wandering thoughts. Had a communication from T. Warrington, in which he referred to the danger of getting into a lukewarm state, and going to meeting in a formal way. I felt much mity with his exercise.

Sixth Month 1st. Was dressing the corn with a horse that *would* go too fast. I endeavored to be patient, but found that I was in a poor state as regarded spiritual life. In the evening at the house of a Friend, where there was young company. While they were enjoying themselves I felt quiet and retired.

2nd. Rather too much given to hasty speaking while at my work.

3rd. Had a comfortable season this afternoon, the Lord being near unto me. I feel that I am in the line of my duty in laboring as a farmer. My mind has been much exercised of late, on account of a concern that rests upon it, but I wish to bear it in patience.

4th. Our week-day meeting rather a dull one to me; I had used considerable exercise before I went, and was somewhat affected with drowsiness, although I desired to be on the watch.

Last month will be remembered as one in which much destruction was permitted. The valley of the Mississippi

was inundated, its cities much damaged, and at Natchez an awful tornado destroyed many lives and much property.

5th. Time passes away, one day after another, and we are drawing nearer and nearer to our final destination. My desire is that I may be prepared to inhabit a mansion of eternal peace.

6th. I have cause to regret that so much of my time has been spent in thinking on subjects that do not tend to my spiritual advancement nor promote the growth of the good seed in me.

7th. First-day. I have felt very barren, though a part of the meeting was comfortable.

8th. The passing of day after day reminds me that we are all hastening toward "that bourne from whence no traveler returns." This day I have felt inwardly comfortable.

9th. Attended Chester Monthly Meeting. I had renewed cause to mourn over the spirit that pervades the hearts of some at this meeting. In the evening was favored with the blessed rays of Divine light shining in my heart.

10th. While at work had a favored season, and was refreshed with Divine love.

12th. During the day I felt the effects of yesterday's disobedience, but this evening have found some comfort. We must be faithful, if we expect to have the language of "Well done" applied to us by our Heavenly Father.

13th. Worked till noon, and in the afternoon went to

the city. I had a pleasant ride, being favored with a sense of Divine love. I feel the necessity of daily walking in the fear of the Lord. Passed most of the evening at father's very agreeably.

14th. First-day. My mind being drawn to Cherry Street Meeting, I went there, and was favored with Divine light and strength. After a communication from Geo. Truman, I felt in duty bound to stand up, and hand forth to the people what was given me. I did so, to the comfort and peace of my own mind.

15th. Passed the afternoon and evening at Moorestown, in company with L. B. We conversed on the subject of non-resistance, and I think our interview was a profitable one. If we are faithful, we shall find much to do.

16th. The day was passed at my plow. In this occupation I find much time for solemn waiting on the Lord. I desire that I may continue to grow in grace, and in the love of our Heavenly Father, even from the babe to the young man, yea, to the strong man in Christ Jesus. But it is only through faithfulness that these states can be attained.

17th. Went to the city, on my way to Quakertown.

18th. Took the stage at four o'clock, and arrived at Caleb Foulkes's about noon. Found my dear Ellen very well.

21st. First-day. At Richland Meeting, Joseph Thorne was led to speak to the people in an impressive manner, and, after he had taken his seat, my mind being much

exercised, I arose with these words, "If any man will come after me," said the blessed Jesus, "let him deny himself, and take up his cross and follow me." I was constrained to speak to them on the subject of attending mid-week meetings. I felt much peace, and was led to kneel before the Throne of Grace on our behalf. Our dear friend, Kezia Foulke, then bore her testimony to the truth of what had been said.

22nd. Returned to Philadelphia, and in the evening called on Susan Parrish, widow of Dr. Jos. Parrish, whom I found well.

23rd. Kept office for father while he went to meeting, and a solemn meeting it proved to be. John North, having something to communicate, had spoken some time, and soon after resuming his seat he *fell over*. He was promptly assisted and medical aid was at hand, but in less than half an hour he expired.

24th. At home, and busily occupied with hay-making. We find that each day brings with it its labor, and may we be instructed to continue a daily labor for the salvation of our never-dying souls.

25th. Passed the evening in reading the Scriptures of Truth.

27th. May we be careful to walk worthy of the vocation wherewith we are called, "looking unto Jesus, the Author and Finisher of our faith."

28th. Wrote to E. F., also to John C. Lester, and was

much favored with Divine strength. May glory and honor be ascribed unto our Father who is in heaven.

29th. The time of gathering in the crops is a season of much interest to us farmers. Our Heavenly Father has provided bountifully for us, and our hearts should be filled with gratitude for these great blessings, and surrendered unto Him, that He may preserve us from all iniquity.

30th. I desire, daily, to be led and guided by the Spirit of Truth. My infirmities are many, yet my dear Heavenly Father, at seasons, refreshes my soul with spiritual food. May glory be ascribed unto Him forever.

Seventh Month 1st. In silence have I poured forth my soul before the Lord, and He has been pleased to be near me, giving me to partake of the bread of life, which strengthens the soul.

3rd. I sometimes have seasons of barrenness, owing, I believe, to a want of more watchfulness over my thoughts.

4th. This evening has been to me one of sweet communion with my Creator, in which He was pleased to be near me, and to speak with me, and I with Him. Such blessed enjoyment is preferable to any that earth can afford.

5th. I have, for some time past, felt a desire to attend Westfield Friends' Meeting (other branch), and feeling this desire increasing, I went there to-day and had a good meeting. After Chalkley Gillingham had spoken, I felt that I must arise, although it was a trial to the natural man

so to do, but I was obedient, and was strengthened, to my joy and peace.

7th. Advancing time brings us nearer to the end of our earthly journey. That we may be *prepared to go* is my desire.

8th. Throughout the day found seasons for contemplation and meditation, in which my heart could give praise unto the Lord.

12th. Went with Chalkley Gillingham to Frankford, Pa. He attended a meeting of our colored friends, and I went to the Friends' meeting on Unity Street. Thus each of us performed his individual duty and had his reward. Came home in the evening.

15th. Brought my sisters, Mary and Elizabeth, from the city to make a visit here.

16th. Gathering in an abundant harvest, which a kind Father has given: should not our hearts return thanks for his love and goodness unto us.

17th. One year ago to-day, I placed my foot on this soil as a resident. I can say that I have derived considerable knowledge in regard to the cultivation of the soil, and that it continues to increase, the longer I am engaged in these pursuits. I hope that there has also been a growth in the knowledge of heavenly things.

19th. Took my sisters with me to Burlington, where we arrived in time for meeting. An excellent meeting it proved to be. A friend from Long Island and our dear



father, John Cox, appeared in testimony. The latter was remarkably favored, and my soul did feast on his ministry. I was brought to appear before the Throne of Grace and thank the Lord that, by his power, the debility of age was led to speak forth with the vigor of youth.

20th. What a comfort it is that, while our hands are employed in our daily occupation, the spirit may be in unison with our Creator.

22nd. Went to the city, and prepared for a visit to Chester County.

23rd. Taking mother and Anna with me, I started for a visit to our Chester County relatives and friends. We dined at Paoli, and then proceeded to the house of cousin Jabez Jenkins in West Chester.

24th. Cousin Mary Jenkins took a ride on our horse, and, after her return, Elizabeth Coates attempted it, but she not being accustomed to horseback riding, nor much acquainted with the management of a horse, he became frightened, and came very near running away with her. I caught him in time to prevent what might have been a serious accident. This experience should be a caution to me and to others, not to let any one unacquainted with the management of horses start off alone. In the evening we went to cousin Abner Coates's.

25th. Spent a considerable portion of the forenoon in reading the remarks of Joseph John Gurney on the "Sabbath Day," as he here terms it. After an attentive perusal,

by which I gained considerable information, I must say that I cannot unite with him in his conclusions with regard to this matter.

26th. Attended Downingtown Meeting, and was led into much exercise of spirit from a fear that impressed me concerning these people. In much humility, I stood forth, and said what seemed to be required of me. In the evening I felt the assurance of having performed my day's work to the honor of his blessed Name.

27th. Reading in Daniel Wheeler's Journal, and visiting several friends in Downingtown. That we may make our "calling and election sure," is the desire of my heart.

28th. In the morning left Ann Coates's, and proceeded to Westtown School. I spent an hour or more with David Reese, and then had Joseph Stokes called out. He and I went down to the farm-house, and then took a walk together. Toward evening we went over to Israel Howell's. We found his daughter very ill indeed, but she is ready to leave this world for a "more exceeding weight of glory."\*

29th. Went to Concord, and I attended the mid-week meeting of the other branch of Friends. Though few in number, we had a comfortable meeting. Philena Marshall spoke at some length, after which I, feeling a word to arise in the life, gave it forth. It was by way of encouragement, not to grow weary in well-doing, but to "press

---

\* She died on the fifteenth of the following month, making a peaceful close. (See account of Mary Mott Howell in "Piety Promoted," Vol. V.)

toward the mark for the prize of the high calling of God in Christ Jesus our Lord." The afternoon was passed pleasantly at Ellis Marshall's.

30th. Went to Wilmington, Delaware, to visit at S. Woolston's. Also called on some other friends. Had conversation with Philena Woolston on spiritual things.

31st. Drove to Philadelphia, stopping at Chester to dine and visit. It was about sunset when we reached father's: all well. We have had a very pleasant time, nothing having occurred to mar the enjoyment of our visit; and I may say we have renewed cause for thankfulness unto Him who watches over his family and keeps them as in the hollow of his holy hand.

Eighth Month 1st. Although I had left my Jersey home only on the 22nd ult., yet I went back to-day to visit the family. Dined with them, and passed part of the afternoon; then called at Chalkley Gillingham's and went thence to Camden via Moorestown. I arrived at the ferry in time to get over; so went to father's, and was occupied in getting ready for a long trip westward.

2nd. First-day. H. T. Child, R. Johnson and self went to Moyamensing prison in the morning. On our way down I felt the weight of the undertaking very much, and in fear and trembling desired a proper qualification to perform the duties assigned me. After taking our places we sat awhile in solemn silence, when I felt bound to arise, and in the power of the ever-blessed Truth to proclaim the glad tidings

of the Gospel to the people. Rowland followed me and spoke very impressively. Then I was led to approach the Throne of Grace, and was favored to perform the solemn service to the glory of Him to whom it is due.

[In the autumn of 1840, S. J. L. went with his father on a journey to what was then "the West." See Appendix].

Fifth Month 7th, 1841. Believing that it will be right for me to keep an account of the passing time, I have commenced this morning, at my new home—called "Spring Lawn"—hoping that there may be nothing written but what is consistent with the light of Truth.

Since my journey with my father to the Western States, I have passed most of my time in the city, though frequently absent for short periods. I was much engaged in seeking a farm that would be suitable for a home, as I had a prospect of settling myself in the spring. After a considerable search, my father and myself decided upon purchasing the farm of ———, near Moorestown, N. J., and a few miles distant from that of Nathaniel Stokes, where I obtained my knowledge of farming. It is a valuable property, and the price was agreed upon. It was late in the autumn when we decided to take it. About that time I felt a drawing to pay a visit, in the State of Delaware, to the neighborhood where my paternal grandparents had resided; also to attend the Southern Quarter and some of the meetings composing it. My annt Deborah Levick and my friend Rowland Johnson were with me at the Quarter, and R. ac-

accompanied me as far as the meeting at Little Creek. I had considerable labor to perform at these meetings, as an instrument in the Lord's hand to call the attention of the people to that Light which enlightens every rational being, and which, if abode in, will lead to that city which needeth not the light of the sun by day, nor of the moon by night, "for the glory of God did lighten it, and the Lamb is the light thereof."

I visited the meetings at Camden and Smyrna, and at the latter place, before going into meeting, the Friend at whose house we were stopping called me aside to deliver to me a cautionary message. He stated that a member had expressed to him a desire that I would not speak on the subject of slavery, and had requested him to inform me to that effect: adding that, if I did, it would create an excitement. He then referred to the treatment to which Daniel Neal had been subjected when traveling in company with Lucretia Mott a short time before. He was "tarred, feathered and ridden upon a rail." I replied to this Friend that I knew not whether I should say a word in the meeting; neither did I know of what nature it would be if I should have anything to offer; but such as it should be, I must speak it. He said no more on the subject. Thus we see the fear of man—how it tends to bind us to the earth, and to shut our mouths and cause us to cease pleading for the poor and oppressed, and showing to the oppressors their sins. Such situations are trials of our faith; and if we do

not stand near the God of our lives, we shall find that the enemy will have power over us, and we shall feel weak indeed. But, thanks be to my dear Heavenly Parent, He was with me on this occasion, and He qualified me to bear testimony to his glorious Truths. In the language of lamentation I was called upon to address them, even as the blessed Jesus did the people of Jerusalem. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

From Smyrna I went to Cantwell's Bridge, where the meeting was small, but to me it was an interesting one. I went home with John Allston and stayed over night; then took the steamboat for Philadelphia.

During the winter I endeavored to make myself useful in visiting the poor, and supplying them with wood, from an association of which I was a member.

I attended several meetings in the neighborhood of the city, and had a favored religious opportunity at the boarding school for girls, kept by my friends John and Rachel Jackson at Sharon Hill.

Various matters of personal interest occurred during the winter, though I was not much of the time away from the city. As the season advanced I began to prepare for farming, also to look toward the accomplishment of our mutual intention—that of marriage—with my dear friend Ellen

Foulke. Accordingly, in the early part of Second Month, we laid our intentions of marriage before Riehland Monthly Meeting, of which she is a member. I may here mention that I had left the North Meeting, of which I was a birth-right member, and had had my name entered as a member on the books of Green Street Monthly Meeting.

Soon after this, on paying a visit to the farm for which I had contracted, I found —— quite unsettled about parting with it; and before I left him, he seemed inclined to annul the contract which we had made. Such a change was quite unlooked for, and I knew not just how to proceed at so late a date. On returning to the city, and informing father what had transpired, I gave him a great surprise. Like myself, he was much disappointed; but though our plans were thwarted, the uncertainty did not produce uneasiness in my mind, for my dear Master was pleased to be with me, and my spirit was calm and composed in the belief that the Lord would make a way for me, even where there appeared to be no way. Time went on, and the matter remained in a state of suspense, until the evening previous to the day of my departure from the city to accomplish my marriage. Then I received word from —— that he had decided to *keep the farm*. Thus was I thrown out of a home for my wife and myself, just on the eve of our marriage, and when I thought I had a desirable one provided. But the Lord was with me, and his holy power strengthened me, causing me to feel a quiet confidence that a way would

be opened for us. On arriving at the home of my dear Ellen, I informed her of what had taken place, and she seemed to bear it as if knowing that there is One who takes care of his children.

Some inquiry had been made about a farm near this place, and my intended father-in-law informed me that he thought it could be obtained for us.

Fourth Month 3rd, 1841. Ellen Foulke and myself were united in marriage at Richland Meeting. The meeting was a comfortable one, and my mind was kept in a holy calm, the strength of Israel's Shepherd being measurably bestowed upon us. The remainder of the day was passed at the house of my father-in-law, Caleb Foulke, in a becoming manner. In the evening, before the company separated, we gathered into silence, and the wing of Divine love being spread over us, we were tendered under its influence. Our friends Joseph Thorne and Rowland Johnson ministered unto the company, and my spirit being bowed, I kneeled in vocal supplication. May glory, honor and praise be ascribed to Israel's unslumbering Shepherd for this favored opportunity. Thus closed our marriage-day; a day to be remembered by us as one having the seal of Divine approval stamped upon its proceedings. May the good Father, by his Holy Spirit, qualify us to do our part in advancing his glorious cause. After passing a few days with our friends at Quakertown, we went to Philadelphia and spent some time in visiting our friends in the city. In regard to a home we were still



in a state of uncertainty, and it was not until about two weeks after our marriage that we knew where we should be settled. We then purchased from Joseph and Mary Siifer, a farm of eighty-five acres, situated in Richland Township, Bucks County, Pa., about one mile from Richland Meeting-house, and from father Foulke's. We named our newly acquired possession "Spring Lawn," and settled upon it on the eighth day of Fourth Month, 1841. In the first few weeks of our home-making and farming we had our trials and discouragements; my dear wife was ailing for a considerable time, the weather was wet, the season backward, and I lost a valuable horse. I want to be instructed by these dispensations, for I feel that I am young, and, being now the head of a household, I realize my lack of experience. But through all we have abundant cause to adore the Father of Mercies for his provident care over us; so may praises be ascribed unto his great and glorious name.

Our grandmother Green departed this life last Fifth-day, at the age of eighty-six years, and a sister of hers died a few days before, at the advanced age of ninety-seven. Remarkable instances of longevity.

Fifth Month 25th. I have attended all the sessions of our Yearly Meeting in Philadelphia (Fourth and Green Streets), and felt comforted in being there, though we had to deplore the low state of society, as shown in the reports from the different quarters. A worldly spirit seems to have

eaten up the good seed of the kingdom that has been sown in the heart of every creature.

26th. Wrote to my friends, Rowland Johnson and William Ellis, two to whom I am closely allied in feeling, as I believe that they are endeavoring to do the Lord's work. I desire that they may be kept near the watch-tower of safety—even Christ, the power of God—and by meekness and humility to know a being led in his paths, which are, indeed, paths of peace. In the afternoon, mother, brother William and sister Anna arrived from the city. We were much pleased to see them; as to have the company of those to whom I am so closely allied by consanguinity, I number among my many blessings.

27th. Attended meeting this morning, and felt that we were lean and poor. Oh, saith my spirit, that we may be more alive! Clouds appear to obscure the spiritual horizon, and the light of the Sun of righteousness seems to be shut out from my vision. But, let us not faint in the winter season, neither take our flight on the Sabbath-day; but wait, keeping low, and the Lord will, in his own time, arise for our deliverance.

28th. Last night I was awakened from a sound sleep, and alarmed to find my dear E. coughing, and raising blood from the lungs. This morning she appears to be quiet and composed, though very weak. A holy calm has pervaded my own mind since recovering from the shock at first experienced.

29th. I can, in truth, say, that hard things are being made easy, and crooked things straight to me; and although my beloved one has been, and still is, poorly, yet I believe that all things will “work together for good to them that love God.” I feel that I am not as good, nor as much concerned about good as I ought to be; yet my hands hang not down, for I believe that way will be made for me, if only I am more watchful and quiet; more willing to take up the cross and keep humble. My prayer is *so* to be.

30th. First-day. Attended meeting, in which I experienced great want and inward hunger for the bread of life, which led me to fear that I should have to go empty away. But the Lord—oh, blessed be his name!—in the richness of his mercy and love, saw meet to open his storehouse, and to pour out upon us a portion of Heavenly bread, with a command to me to distribute it. In great fear I bore my testimony, and the Lord’s power was over us so perceptibly that some were tendered under this love. The reward of obedience crowned my labors, which was a great comfort to me in this season of outward trial. On returning home found my dear wife quite comfortable, though at times suffering from oppression, as was the case during last night.

In the afternoon G. B. called to see me, and we conversed about the things which appertain to the welfare of the immortal soul. Called in the evening to see our afflicted neighbor, William Mause, whose daughter Ann died quite suddenly; another daughter is lying very ill.

May these dispensations have an influence over all our minds, that we may search them to find whether our lamps are trimmed ready for burning. Search *me*, O Lord, and prove me, and if there be anything wrong in me, purge Thou it away!

31st. Attended the funeral of Ann Mause, and at the grave was led to call the attention of the people to the necessity of an individual examination of their states. Many young people were there, and were much tendered. May praises be ascribed unto our God.

Sixth Month 1st. I record the kindness of our neighbors, assisting us in different ways.

2nd. Attended the funeral of the other daughter of William Mause. It was a baptizing time. I was enabled to relieve my mind. I want to be faithful in doing what seems to be required of me; though I know that of myself I can do nothing to advance my Master's cause.

3rd. Fine clear morning. Took my dear wife out.

4th. Thomas Wickersham, of Beaver Falls, Penna., was at our Monthly Meeting, and was lively in testimony. It was a comfortable meeting.

5th. My dear wife is quite weak, but improving. I attended a public sale and made some purchases. I find the necessity for care lest we get off our guard at such places.

6th. First-day. At our meeting I was brought under exercise on account of a lack of proper observance of the hour for gathering. In the line of obedience I was favored

to lay the concern before Friends, knowing that we poor creatures can only do our part by being willing to do what the Lord assigns us. If there were more indwelling of spirit we might be in a state of fitness to do what may be called for at our hands.

7th. A fine clear morning. I took my dear wife down to see her sister, Marietta Penrose. While at work on my farm, was favored with a portion of Heavenly bread, which was very refreshing to my soul.

8th. Felt a holy calm cover my mind, which is worth more to possess than all the world. A peace with all men; no angry, jealous nor envious feelings pervade the breast, but quiet reigns. It is a peace that the world knows not of; that it can neither give nor take away.

25th. The health of my dear wife appears to be improving. Since my last entry, father and Aunt Deborah have been up to see us, also my sister Elizabeth. I have at seasons been brought under exercise in our meetings, on account of our indifference to the things appertaining to the salvation of our souls. Unless we are alive and diligent we cannot expect to be joining with the Heavenly host in ascribing glory to God. For myself I have desired to be found walking in the light, and keeping strictly in the path of duty, without swerving either to the right hand or the left. It requires daily watchfulness to prevent the enemy of our soul's peace from insinuating himself into our hearts. A man's worst enemies are those of his own household; they

are within himself; his own will, his natural propensities—all good of themselves—when he looks to *himself* as the director, move not in harmony, but engender strife and discord, whence flows that long list of evils with which earth is filled. But the power to subdue these internal enemies is given to all those who seek the Lord with their whole heart.

Seventh Month 4th. For a week past we have been busily engaged in hay-making. Our bountiful Creator has blessed us with a crop, and we have been favored to gather it in good order, without over exertion on the part of any of the laborers. I have feared that there are some who, at these seasons, exact too much labor from those they have employed. While industry and energy are necessary in the accomplishment of any kind of business, yet I believe our beneficent Creator never designed that a man should so labor as to make life a burden. The spirit of self-aggrandizement has so powerful an influence over our minds, that we forget that peaceful, sober, quiet way which always marks the path of those who walk in the light of the Sun of Righteousness. My desire is that *I* may not be carried away with this spirit, but may walk in the light which has been given unto me for my director. It is my concern daily to seek the Lord, and to be watchful over the thoughts that take possession of my mind.

I have passed through various exercises since the last entry was made in my diary, and though feeling weak, I

have been enabled to press forward. I have been concerned that we may be more plain and circumspect in our outward lives; and especially in our apparel; believing that every unnecessary appendage about our attire has a tendency to bind heavy burdens upon the poor, and to oppress the needy.

Last Fifth-day my mind was brought under exercise on account of the smallness of our meeting. As all that we have is the Lord's, we need not hesitate to leave our crops while we go to wait upon Him, and thus fulfil his requirement, for He does not require of us anything that is not of itself right and proper. If we endeavor to walk in obedience to the law of the Lord, we are in a condition to receive the blessings enumerated in the First Psalm.

My dear wife and myself, accompanied by our sister Elizabeth and Jackson Moore and Hannah, went to Plumstead, and attended the funeral of Elias Carey. On the following day, First-day, attended the meeting at Buckingham, where I had an exercising time. I was led to call them into their tents, as Israel of old was called, that they might be instructed in the ways of Truth. We visited among our relatives, and came home on Second-day.

Eighth Month 18th. Since the date of my last entry it has pleased my Divine Master to call me from home. In company with my esteemed friend, John C. Lester, I visited Western Quarter. The Meeting was large, a great many young people being present, and to these my mind was particularly drawn. They were called to enlist themselves

under the banner of the Prince of Peace, whose battles are not with confused noise, and garments rolled in blood, but with meekness, gentleness and long persuasion, his followers are drawn away from the "lo-heres" and the "lo-theres," unto Him, the Captain of their salvation. We were favored with the outpourings of the Holy Spirit. I found it to be my duty to return home immediately after the accomplishment of the service for which I had been called away. Since then I have attended our own Quarterly Meeting, held at Gwynedd. It was a baptizing time, and we had with us some of the Lord's servants, who had been made willing—like James and John—to forsake all and follow the Lord Jesus. With Divine assistance, I was enabled to speak with boldness the truth unto the people. I feel humbled under a sense of the Lord's power over my weakness, that I should be called to arouse the people to a feeling of their condition, and to plead with them to return, repent and live.

Ninth Month 10th. Left home to attend Salem Quarter, toward which my mind had for some time been drawn. In Philadelphia I was joined by my friend, Henry T. Child, who accompanied me on the visit. The Quarter was to be held on the twelfth, and on the evening previous we arrived at Salem, where we were kindly entertained at the home of Samuel Hackett and wife. Next morning, on going to meeting, an esteemed Friend very kindly came to me as a stranger, and invited me to go in with him, insisting—contrary to my desire—on my taking my seat in the upper gallery. I com-



plied with his wish, but before I had long sat there, I found that my peace consisted in moving my seat lower down, to a place corresponding to the one in which I usually sit. I made the change, and was rewarded with the peace that results from obedience. I make a record of this incident, and leave it as a caution for the elders that they may not cause either the stumbling or the wounding of those who are young in the ministry.

After a brief communication from my companion, I was, under deep exercise, led to ask the people, *What is the Gospel?* and to answer the query by endeavoring to show them that the *true Gospel* is the power of God unto salvation, that it is preached to every rational creature under Heaven, from the least to the greatest, and that it cannot be learned in the schools of men: for none know it save those to whom the Father reveals it by the operation of the Holy Spirit in their hearts. But He does not reveal this Gospel in the heart that has not first undergone the purification alluded to by John the Baptist, "I, indeed, baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and He will thoroughly purge his floor, and gather his wheat into the garner; but He will burn up the chaff with unquenchable fire." Here we see the preparation that is necessary before we can become acquainted with this blessed Gospel; and the mission of the Apostles, eighteen

hundred years ago, was to call the attention of the people to this preparation, as a means to the great end of receiving a knowledge of the Gospel.

How does this compare with what, in this day, is preached as Gospel? Who are the promulgators of it? A learned disquisition on Scripture is as different from a call to a self-denying life, as the accomplished theologian is from the illiterate fishermen of Galilee; and thus the minds of the hearers are led into a labyrinth of argument and away from the plain path of duty, that would guide them to peace.

Tenth Month 18th. Judging from the temperature, and from the faded leaf, the season is approaching when the streams will be locked in icy fetters, and when man will be driven by chill winds to seek the shelter of his habitation. How wonderful are the workings of an Almighty Hand, and in beholding them how plainly we may see our own littleness. It was He who said, "Let there be light, and there was light," that formed man from the dust of the earth, and it is in Him that we live and move and have our being. And now, as the season is drawing to a close, I here bear my testimony to the great goodness of my Heavenly Parent in blessing me with an abundance of the good things of this life. But what enjoyment can I have in the possession of these outward gifts, unless I feel that they are the Lord's, and are to be used in such a way as will promote the advancement of Truth, and redound to his glory. They have not been given us to riot in, or to take wholly unto our-

selves: for the stranger that sojourneth with thee is to be fed, the poor are not to be turned empty away; the cries of the hungry soul for the bread of Life must be satisfied; and unto the poor the Gospel must be preached. In the proper discharge of all these duties the Spirit of my Heavenly Father must direct me, or I shall surely fail. I seek not for worldly honor nor greatness; if I may be favored with strength to perform thy requirings, and *only* thine, the end of my living will be accomplished, and my desires gratified; for to serve the Lord is my chief delight.

Often have I cause to realize my weakness and shortcomings; for though I feel myself bound, in the love of the everlasting Gospel, to open my mouth in the assemblies of the people, yet I also feel the need of being taught and humbled still more before my Almighty Parent, that there may be nothing left in me, which his holy controversy is against. I feel willing to leave all at his requiring, and for his holy cause, knowing that He is a rich rewarder of all those who diligently seek to serve Him. If, now, I am to perform the service which seems to be required of me—to attend Baltimore Yearly Meeting—may I be clothed with the mantle of humility, and have my feet shod with the preparation of the Gospel, so that I may not run where I am not sent, nor utter what is not given me to say. Then shall I stray not from his holy habitation, neither shall the Truth be dishonored by me. I am blessed with an affectionate and sympathizing wife, who, though weak in body, objects not to

my going, but who is a strength unto me. What shall I render unto the Lord for all these favors.

Eleventh Month 5th. In the renewings of Gospel love, I have paid a visit to Baltimore Yearly Meeting. The prospect of leaving my family and my affairs brought me into serious concern, and to a close examination of the matter to try to ascertain whether it was the voice of the True Shepherd, or that of the stranger, which was calling me to this labor. At length I was, I believe, fully convinced that it was the Father of all our sure mercies that was calling me to the work; and then I was made willing to go; and now that I have returned, I have renewed cause to feel satisfied of the requisition.

During the sessions of the meeting we were favored with the abundant overshadowings of Divine love, whereby the messengers were qualified to open in clearness the mind of our Heavenly Father concerning his children there assembled. The gathering was large, and Friends from various parts of the vineyard were there.

Eleventh Month 18th. Since my return from Baltimore, I have been engaged in my various duties on the farm. I regard business, which is pursued for the maintenance of our families, as a part of the duty devolving upon us, and as necessary to be performed as is any other duty. I have often noticed, in reading the lives of eminent Friends, servants of the Lord, that the mention of *this part* of their obligation has been omitted, either by themselves, or by those

who compiled the accounts; but to me it seems to be implied in the second of the two commandments on which "hang all the law and the prophets." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Do not the obligations growing out of *these two* commandments require the faithful performance of both religious and secular duties? In gathering in the crops I feel that I have been blessed in the outward, and that from season to season the Lord is not unmindful of his dependent children; but that while He provides for our creaturely wants, He will make us inwardly comfortable if we only surrender the government of our lives to Him. In sitting in some of our meetings lately I have felt them to be void of life and power. Doubtless the void is owing to the weakness of myself, and perhaps others. Oh! how the seed have to travail in secret, bemoaning this state of indifference. Then, again, there are seasons in which we are favored to have the dews of Heaven fall on us, and refresh us as does the outward dew the parched and dried grass. I often feel the necessity of more inward waiting on the Lord, that we may become acquainted with his holy requiring, so that if He should favor us with any openings, we may be prepared to receive them. It is my conviction that if we were oftener found in a state of readiness to hear the teachings of the Father, we should oftener be called to the per-

formance of duties. These might be different in their character in different individuals, but all, if faithfully attended to, would redound to the glory and honor of the great "I am."

We have, living in our family, and assisting on the farm, a young man who is a member of the Society of Friends. His name is Nathaniel Kinsey. A few days ago, while he was at work in the field, a man came up, and accosted him by telling him that he must either pay his militia fine—for having failed to appear on training day—or else go to jail. N. informed him that he could not pay the fine, so he was taken away by the collector. The two went together to Richard Moore's, and the collector took *his son*, Jackson Moore, on the same claim. The aged grandmother of N. came out into the road to speak to him and to advise him to *stand firm*. From myself the officers distrained property to the amount of ten or twelve dollars, though the fine is only two dollars.

20th. While on the road to-day, I had a time of favored communion. The Lord will take care of his children and lead them in paths of safety. Our two friends who were taken to Doylestown and cast into prison, remained there about one week, when the Judge of the Court, hearing of their confinement, came and released them.

1842. First Month 6th. At the commencement of a new year, I desire that we may feel renewed aspirations to our Heavenly Parent, that He will continue his watchful

care over us. I feel the responsibilities of my changed situation, and that on account of the blessings wherewith I have been blessed, a greater degree of dedication is necessary to enable me to perform whatever service may be called for from me.

7th. I went to Philadelphia for the purpose of bringing home my dear wife, who has been making a visit to my parents.

8th. Attended three meetings, morning, afternoon and evening, and was favored to do my duty to a comfortable degree of satisfaction. In the evening I was led to call the attention of the people away from the lo-here's and lo-there's, for it is a day of great running to and fro. There are many false teachers who would fain lead the people away from the Christ within to a standard which has been erected by the doctors and teachers of the day. Oh, may there be a turning to that which is good and pure, and which will lead us to the door of the true Sheepfold!

15th. First-day evening my wife and self are alone at our home, and the reward of peace for obedience, sweetens my enjoyment. On our return from the city we stopped to see a friend who seems to be suffering under the veil of condemnation, and is at times very low and depressed. We had a comfortable time with him and his family, and I believe that as faithfulness is abode in, light will break out of obscurity, and brightness as at noon-day, and that he will be led to acknowledge his last days are his best days.

This morning I attended the funeral of a Mennonite neighbor, at which I was led to declare the truth of the everlasting Gospel; then went to our own meeting, where a view was presented to my mind, respecting the preparation of vessels made of clay. It appeared to me that this preparation is an apt representation of the necessary work to be performed on the mind of man, before he can become fitted as a vessel for usefulness in the Lord's house; and that there is a difference between being *fitted* for use, and being useful; the one must be experienced before the other can be practised.

25th. Last week I joined a committee to pay a visit to our members at Stroudsburg. My companions in this service were Richard Moore and wife, Joseph Thorne and wife, George Custard, Lydia Green and John C. Lester. We arrived on Fourth-day evening, and on the following day attended their Preparative Meeting. The Friends were late in collecting, so that it was a long time before the meeting became settled, and I was led to open to them the necessity of parting with all they had that the Lord's holy controversy was against. In the business meeting much instructive counsel was handed forth by some of the members of our Committee. Friends appeared glad of our company, and we visited among the families to our satisfaction.

Ninth Month 14th. After nearly nine months that have gone unaccounted for, I feel willing to sit down this even-



ing, in the silence of all flesh, hoping to be favored to make a profitable note of the events with which the period has been fraught.

On the tenth of Third Month a daughter was born unto us, and the sense of being brought into the state of a parent filled my mind with emotions such as I had never before experienced. The grave responsibilities of this station loomed up before me, and with the view, came a deep sense of my inability, of myself, to perform the duties that would devolve upon me as a true parent. Under a deep sense of this inability, desires were begotten in me that He who had watched over me would watch over her and keep her from all harm. And now that six months of her life have passed, I ask of thee, Oh, Lord, should she arrive at an age to need a father's care, that Thou wilt be pleased to direct me in training her in the way in which Thou would have her to walk. So that, Oh, Lord, she may be influenced to follow the sound of Thy voice, to hearken to Thy calls, that she may come to rest under the fold of Thy love, and have Thy provident care round about her.

During the spring and early summer the health of my wife rapidly declined, and it became evident that the mortal disease, pulmonary consumption, had fastened itself upon her. Much was done to arrest its progress, but all to no avail, and after months of suffering, patiently endured, she was released from the shackles of mortality. Her death occurred on the morning of Eighth Month 13th, 1842.

Thus, at the early age of twenty-six years, was she called to join the innumerable company composed of all nations, kindreds, tongues and people, that surround the Throne of the Lord God and the Lamb, having palms in their hands, and sounding the praises of Him that sitteth on the throne forever and ever.

Yes, thus, in the bloom of life, was the companion and wife of my youth taken from me, having lived in the married state one year, five months and nine days. May I not call them *precious days*? Yea, they were such, on many accounts, although many of them were days of physical suffering for her, and of great anxiety for me, yet, through the mercies of an Almighty and benevolent Heavenly Parent, I trust they wrought in us a love for Him, which was to her more than health, wealth or any outward gift could furnish. Before passing away she was favored with an evidence that, having fought a good fight, having finished her course, having kept the faith, there was laid up for her a crown of righteousness, which the Lord, the righteous Judge, would give unto her. Blessed be his name. There is such a crown laid up for all them that love his appearing, even the inward, spiritual appearing of our Lord and Saviour Jesus Christ. Many precious opportunities we had together, as I sat at her bedside, and was impressed with her patience, meekness and great resignation during the long period of her illness. The sweet serenity with which she was favored, clearly proved that she had not been fol-

lowing cunningly devised fables, but the Lamb of God, through whose mediatorial offices she knew the record of her transgressions obliterated, and her spirit made white as snow. Had she not known her will to be slain? A dying, as it were, on the cross of all that was creaturely, and a rising into newness of life with her Redeemer, knowing her conscience sprinkled with that blood which speaketh better things than the blood of Abel, even the blood of the new covenant which was made when the Lord declared, "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people?" "I will forgive their iniquity, and remember their sin no more." On one occasion she told me that she had felt a desire "to get about again this summer," but that now she had given *that* up, and hoped she might be favored to give up *all* willingly; that she trusted *I* would be willing to give her up freely. On my informing her that, with the Lord's assistance, I hoped I should, as I desired his will might be done in me, she seemed comfortable and composed. At another time, speaking to me concerning our dear child, she said she wished her to be brought up in the fear of the Lord and in the love of the ever-blessed Truth. She then addressed me as follows: "My dear husband, pleasant, very pleasant has been the time we have lived together. It has been short, but very comfortable. May thou be strengthened to bear up under this great trial." At different times she made many excellent re-

marks to those around her. In the latter part of the time her sufferings were very great, and she seemed desirous that, *when He pleased*, she might be released. The last night of her life was one of much bodily suffering, and as the morning began to dawn, while yet all Nature seemed hushed, as if scarcely awakened from its slumbers, she pointed at the open door, and said, "Beautiful! Beautiful!" Then, as if alluding to herself, added, "Peace! Peace! Happy!" These were her last expressions, and after lying quietly for some time, her spirit winged its flight to God, who gave it. Thus, before having completed my twenty-third year, am I left with a tender babe, who has not a mother to love and to care for it. Yet thankful I am in the belief that He who heareth the young ravens when they cry, and feedeth them, will provide for my precious little one. And as she is now with my parents, I feel well satisfied with her earthly care-takers. As regards myself, I feel bound to leave on record, for the encouragement of others, that the Lord has blessed me during this dispensation, which so soon separated me from her to whom I had been attached since my tenth year, and to whom my attachment grew stronger and stronger as the years rolled on. I am willing to give my experience for the benefit of others, that they may be encouraged to look to our Heavenly Father for his direction in this *very important* proceeding. During the winter previous to our marriage I was led, one day, to cry unto the Lord for his guidance in this weighty matter,

when approval seemed clearly to be given in answer to my cry, and liberty to proceed. And now, blessed be his most adorable name, I am favored to bear up in the midst of my affliction, and to feel how destitute I should be without Divine support. Persuaded I am that, through the aid of the Holy Spirit, my dear companion was, in a great degree, the instrument that led me away from those desires and affections which, had I followed them, would have deprived me of access to the Fountain of Life, at which I am, at times, permitted to drink for my spiritual refreshment. May glory, honor, praise and renown be ascribed unto Him who is Lord over all, blessed forever and ever.

During the illness of my dear wife our friends were very kind to us, and their sympathy was comforting, as their assistance was helpful. Our near relatives, both hers and mine, were much with us during this long season of affliction. My dear mother strengthened us by her presence, care, counsel and assistance, for she was much attached to my precious Ellen, as were also my father, brothers and sisters. This parental, brotherly and sisterly affection was truly comforting to me in my sore affliction. How good it is at such times, and at all times, to have this family love abound. And my desire is that it may continue and strengthen as the years roll on, that we may be a little flock, banded together by our Heavenly Parent's love, so that when we have to know a separation from our earthly parents, we can look to Him for preservation and direction.

Our aunt, Lydia Green, is one whose name I cannot mention but with feelings of gratitude, for her untiring labor and care in nursing my wife. Truly she was a mother to her and to my little girl. May the blessing of heaven rest upon her for thus caring for me and mine, poor creature that I am. I would also mention my dear father and mother Foulke, also sisters and brothers -in-law, for their kindness and sympathy in this time of trial. After the decease of my beloved wife, my mother and aunt Lydia Green remained with us for some time, and my friend, Kezia Foulke, who has been as an elder sister unto us, came to assume the responsibilities of housekeeper. At length I took my mother and my child to Philadelphia, and left them at father's, which is to be the home of my dear little daughter. Thus am I stripped of my outward companions, and I often look upon my habitation as a lonely one, as it would be, were it not for the kind care of an ever-watchful Parent, who looks with compassion on his children, and visits and refreshes them with the tendering influences of his love. My spirit has been bowed before Him, that I may be kept from straying, knowing that there are enemies on the right hand, and on the left, some of whom may be clothed with the paraphernalia of the Lamb's followers and appear as mouth-pieces unto the people—blind guides, as I fear—but, for myself, I am impressed with a sense of the necessity of watchfulness unto prayer.

During the time of my wife's illness, and since her re-

moval from among us, I have been but little from home. But in our household, and in the small meetings at Richland, we have been favored, by the Dispenser of all Good, with the breaking of bread for our refreshment.

Ninth Month 21st. I see the necessity now, as much as formerly, for Israel to dwell alone from the strife of tongues, for the tongue is an unruly member, and it has never been tamed by man. It is this tonguey spirit, this noisy spirit, that is now going abroad, and that will be likely to ensnare some who, as I believe, were designed for vessels of honor in the Lord's house. In view of this strife of tongues, may the true Israel dwell in their tents until they are commanded by the Captain of their soul's salvation to go forward and wage war against the enemies of Truth and righteousness, having a protective armor against all danger so long as they follow the leadership of One who never lost a battle.

On last Seventh-day week I went to Warminster, and on the following day attended Horsham Meeting. I was led to sound an alarm among them, lest they might bring themselves to the belief that there is no truth in that which we call Truth, or that there is no God. By dwelling in the gift I was enabled to discharge my duty towards them to my own peace and satisfaction.

On the following First-day I attended Plymouth Meeting, and feeling called to open my mouth among them, I was getting along satisfactorily, until I came to a passage of

Scripture which I feared to quote, lest I might not give it correctly; here, I left my Sure Guide, and hearkened to my own understanding. I soon found my way closed up, so I took my seat, feeling much bowed down on account of my wickedness and folly. Thus, for want of obedience, was the work marred, and Truth prevented from rising into that dominion which, I believe, it would have done if I had kept close to my Guide. By this experience I am taught the great necessity for watchfulness and care.

Tenth Month 7th. To become rightly qualified to labor is a matter of vast importance; for, persuaded I am, that there are many who are desirous to labor, and who are laboring, but who yet lack that essential qualification for a laborer in the Lord's vineyard, true humility. There is a simple, humble, waiting state, that must be *known* and *felt*, before we can come to know the pure Word administered. My soul desires for the children of men that they may be taught by the Teacher of teachers, the Minister of ministers, who would open to their minds that which is Truth indeed, and would confer upon them knowledge which would be as a treasure that no man could take from them. If the people were seeking for Truth through this channel there would be less looking unto men, and less heeding of the opinions of men, but a seeking for Christ, the pure Word, the only true Light. For being the Son of the Father, who is wholly Light, He, the Son, must be Light, and his life is the light



of men. This life must be felt in us, before we can know our life to be "hid with Christ in God."

As a traveller who desires to enter the Canaan, the land of plenty, my soul is often bowed under a sense of our many infirmities, even such as Israel of old had to contend with in their journey to the Promised Land. We find that safety attended them as they abode under the cover of the pillar of cloud by day, and followed the pillar of fire by night. And this is the alone safety for the spiritual Israel in this, our day. This pillar is a figure, a type of Christ, who was, who has been, and who still is, the Teacher of his people himself. Let us, then, come to know Him to be *our* Teacher, and the Director of *our* lives; for then shall we be wisely instructed and safely led, even though we may feel that of fathers and mothers there are none, and that the love of many has waxed cold; yet, by following this unerring Guide, we shall be conducted safely through this life, and, at the end of the journey, landed on that shore where the wicked cease from troubling and the weary are at rest.

At our last Monthly Meeting we had the company and Gospel labors of Rachel Hicks, of Westbury, Long Island. She was called upon to sound an alarm to such as were at ease; who were dead as to a knowledge of the true and saving faith, who were listless and idle as regards the important work of the soul's salvation. My spirit could bear testimony with her spirit to the existence of such a state

among us; and the necessity on the part of some for an arousing lest they sleep the sleep of death, and awake in the confines of a never-ending eternity, without having oil in their vessels with their lamps.

Last First-day I was at Byberry, attending the funeral of a worthy Friend and elder, James Walton. I went in company with brother Benjamin G. Foulke and his wife and sister, not knowing, until we came into the neighborhood, of the death of our friend. The interment was before meeting, and the large concourse of people in attendance filled the meeting-house very full. Jesse Kersey, Edward Hicks and John Comly all appeared in testimony, as did also Mary Pike, sister of the deceased. I was brought under much exercise on behalf of those who, with myself, were in the morning of life, that we might be willing to surrender our whole hearts unto the keeping of the Shepherd of Israel who watches over his children both by night and by day; and as I beheld our fathers in the Truth following the remains of a beloved brother to the grave, the prayer of my spirit was that He who had been their morning light, their noontide Director, and was now watching over them in their eventide, would be pleased to be with his lisping children who are just coming forward in the solemn service of the ministry. We had a solid, comfortable meeting, and my soul was led to adore Him who was pleased to be mouth and wisdom, tongue and utterance unto his little ones. May everlasting praises be ascribed unto Him who is forever

worthy of honor and praise from the workmanship of his holy hand. Amen.

Yesterday, at our own meeting, a marriage was solemnized, and many were in attendance. The solemnity of the marriage covenant, and the vast importance of its proper observance were livingly opened to the view of my mind, and I was led to show that as we deem it essential to call upon the Lord of Heaven and earth to *witness* our promises; so to fulfill them we must know our lives to be directed by his holy law. As those in the marriage relation are thus directed, harmony and peace will flow around them, and they will be united in that love, which being bounded by the love of God, will prove to be a strength unto them in the hour of affliction, and the language of their spirits will be, not our wills but Thine, O Lord, be done.

Tenth Month 27th. At our Preparative Meeting the three Queries were answered, and we were favored to consider seriously our besetments: that freedom which the Truth gives was felt to be among us.

Our neighborhood has been saddened by the sudden decease of a young man, near my own age, and an only son. His funeral was a very solemn occasion, and many were the eyes from which flowed tears of sorrow. The message of the Lord was sounded among the gathered multitude, and the day was one that, I trust, will not soon be forgotten.

My mind has, latterly, been brought under much exercise in view of an obligation resting on me to pay a visit, in Gos-

pel love, to the meetings composing the Southern Quarterly Meeting, and have some meetings out from among Friends in that part of the country. The undertaking has seemed weighty, but as I dwelt under the concern, He whom I delight to serve has shown me in the clearness, that it is *his requiring*; so that, when the time shall arrive, I expect to lay it before my friends for their serious consideration. We are poor finite creatures; and when I have looked at myself, and beheld my youth, my weaknesses, and my short-comings, I have felt ready to cry out, Surely it is not I who am thus called. When in Philadelphia, recently, I saw my beloved friend, Rowland Johnson, who informed me that he had been under a concern to pay a visit to the Southern Quarter, and its branches. It seemed like a confirming evidence of my concern being in the life.

Eleventh Month 4th. Our Monthly Meeting, and a day to be remembered by me. We had the company of our friends Joseph Saunders, Silas Edson and Isaac C. Parry. In obedience to what I believed to be a Divine requirement I laid before my friends the above-mentioned concern. Solemn, indeed, were the feelings that pervaded my mind, but I was enabled to rise above discouragement; and my friends expressed much unity with my prospect, and encouraged me to pursue it, granting me a minute accordingly. My friend John C. Lester expressed a willingness to accompany me in the proposed visit, and a minute to that effect was

prepared for him. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

Eleventh Month 9th. Since Monthly Meeting my time has been much occupied in preparing for leaving home: as I deem it important to try to leave all things in such a condition that none will be likely to suffer during my absence, but that all will be provided for, as comfortably as circumstances will permit.

First Month 1st, 1843. This is the first day of the week, of the month, and of the year. We have had a favored meeting; the blessed Head of the Church was pleased to pour out of his Spirit upon us, and to unfold his wonder-working power on our minds. The past year is one not to be forgotten by me; for I have known a separation from a beloved companion, the wife of my youth, and at a period when there had been added to the chain of our affection a link in the form of a dear child. But so it has been; and as it is impossible to change the decree, it is our duty to bow in humble submission to the Divine Will. No human being save myself knows the loss that I feel, as one alone: but I can say that the good Master is often pleased to be near me, and to refresh me with his presence. I trust that it has had a refining tendency, and that it has made me more humble; experiencing greater desires to be found doing the will of my Heavenly Parent.

8th. Attended Abington Meeting of Friends, having felt a concern to do so, also to visit a young man, one of

their members, who has gone contrary to the order of Society. My friend, John C. Lester, accompanied me, and it pleased the great Head of the Church to be with us, so that through the operation of his Holy Spirit I was enabled to relieve my mind by handing forth such as was given me for that assembly. A favored meeting it was; and I have renewedly been made sensible of the importance of being instant in season, in attending to the manifestations of duty. Went to the city in the afternoon, attended Cherry Street Meeting in the evening, and returned home next day.

15th. Attended Upper Dublin Meeting when on my way to the city. The gathering was not very large, but we had a comfortable meeting. I was led to speak of the preparation of glass, and its manufacture into different kinds of articles, as beautifully illustrative of the state that every mind has to pass through before it can become fitted to be a useful vessel in the Lord's house. Glass admits the light and keeps out the cold; and there may be some persons who are afraid to allow themselves to be *used*, lest they might get broken; but these would be entirely safe so long as they kept in the Father's house; for nothing can destroy or even hurt us so long as we remain there; and though often used, and for a long time, no wear will be apparent in the vessel. In the evening of the same day I attended the Arch Street Meeting of Friends in Philadelphia, having for some time past had my mind turned to that meeting. It was under much weight and bowedness of spirit that I en-

tered the house and took my seat among the people, feeling entirely willing either to keep silence, or to do whatever I might be called upon to perform. It was not until toward the latter part of the meeting that I found I must needs break through the outward silence of so large a gathering of people. As there was, on my part, a waiting and a depending, the power was afforded me to throw off the concern that had taken hold of my mind. After I had taken my seat a degree of solemnity appeared to cover the meeting; but I attributed this not to myself in the least, but to the power of the Holy Ghost in the hearts of the people. Feeling drawn to appear in vocal supplication, though a close trial to the flesh, I threw myself wholly upon my Heavenly Parent for support, and He was pleased to give all that I needed. May the tribute of praise and thanksgiving be ascribed unto Him who is Lord over all, blessed forever. I am of the belief that there were precious plants in that assembly; and my desire for these is, that the Lord may water them, and that they may grow as willows by the water-courses, whose branches spread far and wide. I retired that night with a crown of peace covering my mind—a precious privilege, and one that we cannot, of ourselves, command.

I paid a visit of one week to my father's family, and a satisfactory time it was of mingling with my near and dear relatives.

22nd. Feeling drawn thereto I attended Friends' Meeting

at Moorestown, N. J. It was a favored meeting, wherein we were baptized with the holy baptism, and permitted to drink of the spiritual Rock that followed Israel, which Rock was Christ. Chalkley Gillingham also appeared in testimony, and our friend, Mary S. Lippincott, was much favored in her approaches to the Throne of Grace in vocal supplication. I dined with Isaac and Mary S. Lippincott, and in the afternoon had a religious opportunity with their pupils (they have a boarding school for girls), which—though quite a trial to me to ask for—proved to be a comfortable season. May the Good Shepherd watch over these lambs, and may they be willing to be led by his direction to follow the sound of his voice.

Fourth Month 2nd. During the time that has elapsed since my visit to my father's family, I have been mostly at home, save the attendance of my own Quarterly Meeting, held at Abington, and of Bucks, held at Wrightstown. Both of these were in Second Month, and at the latter I had the company of my much esteemed friend, George Cnstar. It was a large gathering, but the wing of Ancient Goodness overshadowed us, and qualified the handmaidens of the Lord, who were in attendance, to divide the Word aright. Most of the vocal service seemed to rest on Mary Rowland and Mary S. Lippincott, though there were others who had to bear a portion; and throughout the meeting we were favored with seasons of solemn quiet, which is the case



where there is a tarrying at Jerusalem until there is received a qualification from on High.

In Third Month at Haddonfield Quarter; it was a fairly satisfactory meeting, but the love of the world is too much engrossing the time and the attention of many, preventing that earnest engagement of spirit which was so marked a characteristic of the early Friends. In my own sitting-room I have been much instructed in viewing a tender plant that stands in the window. Avoiding the darkness, it bends its branches toward the light of the sun; thus maintaining a healthy existence; yet man, who is endowed with rational powers, turns his back upon the Light, and chooses to walk in darkness, because his deeds are evil—yes, *because his deeds are evil*, he is unwilling to allow the Lord of life and glory to enter into his heart and there to sway the sceptre of righteousness. But our deeds must be brought to the light, and they *will* be brought there, either in mercy or in judgment.

Within the past two weeks I have attended the funerals of two aged members of the Mennonite persuasion. They were neighbors of mine, and men who have lived lives of righteousness, setting a good example to those around them. One of them felt it to be his duty to wear his beard; and it being, like his locks, silvered with age, gave him a venerable appearance. His name was Casper Yeother, and he died in his ninety-second year. The other was Christian Zetty, aged seventy-six years. Both of them were intimate

friends of our late father in the church, John Foulke. At these funerals I had something to say to the people; and although they are accustomed to the German language, and many of them understand but little of the English, yet there seemed to be an open door in their hearts.

Having for some time past felt a concern resting upon my mind to have some meetings among the people around about us, who are not of our profession, and having expressed it to my friends at Monthly Meeting, and received their approbation, we held one, last First-day, at the house of Saul Fellman at Bunker Hill; and a very satisfactory meeting it was. Quite a number attended, and solemnity covered the company. Our own meetings, latterly, have been to me very precious seasons, both when permitted to enjoy them in silent waiting upon God, and when prompted by a sense of duty to be a mouth-piece unto the people. I fully believe that if there is only a willingness to surrender their all unto the Lord's keeping, there will be raised up among us sons and daughters who will be qualified to hold up the ensign unto the people. Within the last year we have had several appearances in the ministry, and my secret breathings for these are that they may be strengthened to be faithful; but most especially do I crave that *I* may be preserved in the right path. O Father, into thy hands I commit my spirit, so that thou mayst keep me low and humble, closing my ear to flattery and praise, in order that I may grow in the knowledge of the Truth, and may

wax stronger in the love of thy holy law. May I be slain unto the world, its love and its desires, and thus be fitted to be a partaker of the Heavenly enjoyment which is in store for all that love Thee. Unto Thee, O Father, we will ascribe glory and honor, thanksgiving and praise, now, henceforth and forevermore!

Fourth Month 6th. This day I have been the recipient of favors of such a character as to cause my heart to overflow with gratitude to Almighty Goodness for continuing his remembrance of one so little and so unworthy as I feel myself to be. At our little mid-week meeting, in the silenee of all flesh, my spirit was refreshed, and I was encouraged to a faithful perseverance in the path allotted me. I was also drawn into near and deep sympathy with different spiritual states there present; and the secret breathings of my spirit to the Father were that He would be pleased to remember his little ones, his dependent ones; and for those who are not yet fully engrafted on the fruit-bearing vine, the desire was that they might close in with the proffers of redeeming love.

After these secret aspirations I was drawn out into the expression of a few words for the encouragement of some who may be disposed to look at their brethren with a feeling of "what shall this man do?" To such the language was, "If I will that he tarry till I come, what is that to thee? Follow thou me." Great peace followed this little exercise. In the afternoon I was at Benjamin G. Foulke's,

where we had read the "Short Account of a Long Journey from Babylon to Jerusalem." It was instructive and edifying. Our dear sister-in-the-Truth, Hannah B. Lester, was of the little company, and after the reading we had a precious opportunity—chiefly a silent one—wherein the covering of solemnity seemed to be spread over us.

My kind friend, Kezia Foulke, continues with me, presiding over my household, and her company has been a great strength to me. Friends of the neighborhood have also been very kind, and I feel myself as comfortable as could be expected for one in my situation. Oh, how satisfying it is to have a Friend that sticketh closer than a brother, and One on whom we may rest all our burdens! I cannot express my gratitude for the favors conferred upon me.

Seventh Month 28th. I have had, during the past three months, provings, turnings and baptisms, both on my own account and for the gathering of the precious children into the enclosure of Divine love.

In the Fifth Month I attended our Yearly Meeting, which was to me a refreshing season, for self-abasement covered my mind and melted my spirit in humble gratitude. Our spirits were harmonized together, and I believe it was good for me that I was there.

In the latter part of the same month I went to Bucks Quarter, held at Buckingham. It was the largest collection of people that I have ever seen at a meeting outside of

the city. The Great Shepherd was pleased to bless and to break bread among us, I trust, to the strengthening of some who were present. I have had two meetings among those not of our Society, which were fairly satisfactory.

How many false standards of religion are held up before the people! One that is just now popular, and that has many votaries, is the standard of modern morality; claiming that if we are what is termed temperate, benevolent, &c., that this is all that is required of us, even though full of pride and evil-speaking. With these there is a danger of becoming self-conceited, self-righteous and rich in their own possessions. Ah! such can never enter into the kingdom of heaven. When the message of the Lord is proclaimed among them, bearing testimony against this, as not being the true rest, they seem not to comprehend the warning, or at least not to regard it as the Word of Life. The desire of my soul for this class is, that the Lord may anoint them with the eye-salve of his kingdom, that they may see Him, the Bishop of Souls, to be beautiful and altogether lovely; that they may know a being born again, not after the flesh, but of the incorruptible seed and Word of Life. Until the children of men are both willing and obedient, the Lord's kingdom cannot come, nor his will be done on earth as it is in heaven. There is in us an ability that is *always ready to do, and always qualified to do*. We must know *this* to be laid down, even at the feet of the Master, that we may receive from Him the wisdom which is from

above, which is "first pure, then peaceable," &c. This wisdom, so different from the human, is, indeed, "full of mercy and of good fruits," and as it is sought and abode in, it will enable us to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

With my brother, Benjamin G. Foulke, for my companion, I have attended Friends' Meeting at Salem, N. J., and in the afternoon of the same day the one at Wilmington, Del. We were enabled to accomplish the journey between the two meetings through the kindness of our friend and relative, Aaron B. Ivins, who took us to Pennsgrove, and from Newcastle we were forwarded by a man named Sawyer, whose wife is a Friend. Both husband and wife were strangers to us. On our return to Philadelphia we found my father seriously ill, so that we hastened home, and informed mother, who had been staying at my house during my absence. Father has been a very healthy man, and having a good constitution, he recovered from this attack, though it was a severe one.

Ninth Month 10th. During the past month great spiritual dearth and want have been experienced. This condition followed a state of great plenty that had been enjoyed for some time before. During this time of poverty the enemy has made his appearance, and presented himself to me in many specious ways, until I have, at times, almost been brought to believe that no good thing had ever been my

portion to bear unto the people. But the Lord, who knows the wants of his children, will, in his own time, appear in their assemblies, and will manifest himself among them by the breaking of bread, even *that bread* which is a strength to the famished spirit. But it must be in his time, and we must patiently abide in the time of our want, as well as rejoice in the season of plenty.

Having, for some time past, felt my mind drawn to visit Friends and others within the limits of Baltimore Yearly Meeting, I laid the concern before our last Monthly Meeting. After a time of deliberation on the subject, a minute of unity and concurrence was granted, which, according to our good order, was presented to the Quarterly Meeting, when my concern was opened there. In this meeting there was a time of silent waiting, but *way did not open* for granting the necessary certificate of procedure, and I am satisfied that it was the wisdom of Truth that the matter should go no farther at this time. I felt how essential it is for those who are fathers in the Church, as well as for all of us, to keep near the holy Fount, for thus is preservation extended to the children. The decision of the meeting was not the result of any unkind or improper feeling toward me, but of a desire to be governed by the mind of Truth. The way had, in some measure, closed up in my own mind, but fearing that my misgivings were caused by my own weakness and reasonings, I was afraid to withhold the concern, and so I thought best to lay it before my friends, believing that,

in their decision, the mind of Truth would be obtained, as I trust it was. I find the matter still rests on my mind, but as to when the way will open for me to proceed in it, I know not, neither do I desire to know, until it be the will of my Father to make it known. I have returned the minute to our Monthly Meeting, with the information that way did not open to proceed. There is, on the part of some, a disposition to find fault with the regulations of the Church, and the order established among us concerning the ministry, but the more I become acquainted with the nature of the Divine work of a minister of the Gospel, the more am I satisfied with our excellent order; and when it is administered under the sanctifying power of Divine love, it has a tendency to strengthen our love for one another, and to be a blessing unto all.

Twelfth Month 26th. As of *ourselves* we can do nothing to promote the welfare of our own souls, or those of our brethren, so it is only by the touches of his holy finger that the lip can speak, or the pen delineate, his power, his glory and his praise. It is not from the amount written or spoken, that wisdom is to be derived, but, as the Apostle declared, "I had rather speak five words with my understanding, \* \* \* than ten thousand words in an unknown tongue." This speaking in an unknown tongue, I fear, is too much practised in our day; for where there is, on the part of the people, a desire to hear words, I have feared that there is in the minds of some who speak in our



assemblies, a willingness to gratify this desire. Thus there is fostered in both speaker and hearers, a growth of that spirit which must die before Christ shall become our chief joy.

My spirit travails in exercise on account of the beloved youth, living as they do in a day when the means which the enemy of all righteousness is using, are so plausible, so insidious in their character, that the spiritual sense of these precious young people, has become blunted, and they have grown so wise in their own conceits that they do not hearken to the voice of the Lord, nor are they willing to listen to his qualified instruments, where the message or its delivery does not please their critical but vitiated taste. How subtle are the devices of the reasoner to draw the children away from the Father's house; even making some believe that they are already in possession of the riches of the kingdom: and encouraging others to believe that the course they are pursuing will lead them, eventually, to the Heavenly Jerusalem.

My prayer for these deluded ones is that they may withdraw as to the other side of the mountain; that they may often be found on the watch-tower, watching for the approaches of the enemy, and at the same time waiting to hear the voice of the beloved of souls. Here and here only, is preservation; and it is to this place of safety that I would invite our young people, and include myself in the invitation.

For those who are farther advanced on the journey of life,

as well as in religious experience, and who should be ready to take their places in the fore-front of the battle, so as to ward off the enemy, and prevent encroachments upon our Zion, I have been deeply concerned lest the love of the world, and the pursuit of its riches, should so benumb their spiritual energies, as to mar their usefulness in the Church, and deprive them of the power to become valiants in the Lamb's warfare. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." Then will the mourners and the heavy-hearted in Zion cry aloud and rejoice; their wailing and lamentation will be turned into rejoicing when they behold those that had been dead, to be made alive, and to be adorned with the white robe, which is the clothing of the saints.

That all the sons and daughters of men whose eyes have been in a measure anointed with the eye-salve of the Kingdom, whereby they have been enabled to see the emptiness of all worldly enjoyments, would be clothed with the white robe, and come to the marriage supper of the Lamb; then would they be ready to be used for the hastening of the day "When the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever." But this day can never dawn until we are

found willing to be faithful, and to know of a truth that the Lord of Heaven and earth is our God.

Thus has my spirit been drawn to write this evening, not knowing when I took my pen what I should write, nor do I know to what purpose I have written it.

During the past few months I have been mostly at home, though I have had some service at meetings in Philadelphia, at Haddonfield Quarter, and in visiting the Monthly Meetings of my own Quarter. Truly it may be said "The ways of Zion do mourn because" so few "come to her solemn feasts." At Haddonfield we were baptized together into much nearness and tenderness, and the call was extended to those who were asleep, to awake, and Christ would give them light; the youth were exhorted to bow their necks to his yoke, and their backs to his burdens; while the mourners in Zion were encouraged to hold fast the profession of their faith without wavering.

Oh, the exceeding goodness of God to his creature man! I have to speak of it; my soul must bear testimony to it, for when I was an hungred, He fed me; when I was thirsty He gave me drink; when my soul was sick and under the bondage of sin, He visited me, and poured in the oil and the wine to heal, after that He had purged me by the fire of his love; yea and He continues to care for me still. I would that every sin-stricken and tried soul would come to the Physician of value, and be healed of its maladies. "And the Spirit and the bride say, Come. And let him

that is athirst come. And whosoever will, let him take the water of life freely.”

[This is the last of the Diary. It closes with the year 1843.—ED.]

---

## CHAPTER V.

---

### MATURE MANHOOD.

---

As the Diary of Samuel J. Levick ends with the year 1843, the leading incidents of the remaining forty-one years of his life were not consecutively recorded. Indeed, many of them were not recorded at all, but have been retained in the memory of those who were intimate with him, and who were interested in his proceedings, as well as impressed by his individuality.

At the beginning of the year 1844 he was a widower, living on his farm at Richland, while his infant daughter was tenderly cared for by his mother and sisters, at their home in Philadelphia.

In the autumn of this year he was married to Susanna Morris Mather, of Whitpain, Montgomery County, Pa., a member of Gwynedd Monthly Meeting. Her parents were Charles and Jane (Roberts) Mather, and her great-great-grandmother, for whom she was named, was Susanna Morris, an eminent minister in the Society of Friends.

With the approbation of the Monthly Meeting, her marriage was accomplished at the house of Jane Mather, who was a widow and a chronic invalid, being so disabled by rheumatism that she could not get to the meeting-house, and hence had not been present at the marriages of two of her daughters. But as the Discipline had been altered, Susanna could be married at home, an arrangement that was very satisfactory to both mother and daughter, as well as to the company assembled on the occasion. The Mather homestead came from their Roberts' ancestors, and it has been in the family for several generations. The home-name of the place is "Woodlawn," and the house stands on a part of the Roberts tract, which is now almost included in the flourishing settlement of Penllyn.

By this marriage Samuel became a double brother-in-law to Benjamin G. Foulke, and between the two there was a bond of brotherhood which only death could sever. A few years later Benjamin became an elder by appointment—for he was already one by qualification—and the two were in close sympathy in their religious exercises as well as in fraternal affection.

Samuel took his wife to "Spring Lawn," his Richland home, where they passed the first four years of their married life. That the union was a happy one need not be told to those who knew them, but if testimony were wanted to substantiate the fact, it could be found in fullness in the unpublished portions of the correspondence.

At this time, though only twenty-five years of age, Samuel J. Levick was a recorded and very acceptable Gospel minister. Having so recently trodden the slippery paths of youth, and not merely encountered, but overcome, many temptations, he was well qualified to address the young, for he could appeal to them as one of them, could point out the dangers to which they were exposed, and then, in a clear, cogent manner, direct them to the *one way* of escape, and to the terms by which they might obtain an entrance to the pathway of safety. After having thus presented the dangers and hardships of the bondage, and pointed to the means by which they might escape from it, he would, in gentle, persuasive tones, invite them to enter upon the path of peace, assuring them, from his own experience, that they would, in very deed, receive "beauty for ashes," and be ready to marvel that they had even hesitated before making the all-important choice.

In mixed companies, such as assemble at funerals, he was often highly favored to warn, and if need be, to alarm, some, and then to close with a fitting application of the consolations of the Gospel. In the year 1848 he attended a large funeral at Plymouth, Pa. The deceased was a young man who had lived a circumspect life, and passed peacefully away. At the house Samuel sat with the family, and spoke to them in a very comforting manner, but at the meeting-house, to the assembled multitude, he had a message of alarm to deliver, and in giving it, it would seem as

if he had kept nothing baek. On the following day (First-day) he attended a neighboring meeting, in which he was remarkably favored in explaining the position of the elder brother in the parable of the Prodigal Son. Thus, in less than twenty-four hours, were delivered three discourses, each totally different from the others, and all leaving so good a savor as to bear evidence of their origin, and to convince that each one was adapted to some spiritual state or states present when it was delivered.

Being a full believer in the Friends' idea of a proper qualification for the ministry—that the minister must hand out to the assembled multitude, or to the individual in private, just what is given him to deliver; and that, to the strictly obedient, the time for the offering, as well as the matter, will be made known—he had faith that he would be sustained in whatever he was called upon to do, though, to the eye of the natural man, the labor might appear arduous and the obstacles in the pathway to its performance almost insurmountable.

In the year 1849, when on a religious visit in Western New York, he was at the house of his friend, Sunderland P. Gardner, when he felt an impression to walk out and meditate upon what might be required of him. Soon after, getting into an open field, he saw, at some distanee, smoke arising from a ravine, and was impressed to go in the direction of that smoke, although he saw neither habitation nor human being. On getting nearer to the ravine, he discov-

ered that the smoke arose from a hovel, toward which he went, not knowing who inhabited it, nor why he should go. On arriving at the hut he knocked at the door, and when it was partly opened, inquired, "Who lives here?" "Nobody but me and the cats," was the response that came from a gruff voice. The door was then closed against him, but he opened it and stepped in, when the occupant, who was a hermit, as Samuel afterwards learned, walked out and shut the door after him. Samuel followed him, and told him that he had come to see him and would like to speak with him. "Who sent you here?" was the only reply. Samuel told him that no one had sent him, nor did any one know of his coming. Again the misanthrope went into his dismal abode, and again was the door closed between him and his visitor. A person of weaker faith, or of less courage, would probably have given out at this point, feeling that he had done what he could. But not so with Samuel Levick. He again went in where he knew he was so unwelcome, and was confronted by the question "Didn't Gardner send you here?" The indications were very unfavorable for having a religious opportunity; for, in addition to the general appearance of squalor, a gun stood in the corner, and the hermit was so irascible that, when the tongs fell on the hearth, he swore violently. But Samuel was persevering, as well as persuasive, and at length the man appeared to believe him, and to accept for truth his statement, "No human being sent me here, and no one outside of this



house knows of my being here." Outward quiet being thus secured, the way was opened for Samuel to deliver a very solemn message. He told the desperate man that this would be his "last call," and warned him of the awful consequences of not heeding it. The listener soon calmed down, appeared serious, and was left in a quiet, if not a contrite, frame of mind.

It was near nightfall when Samuel returned to join his friends in the social circle, and on telling them where he had been and what had been his experience, they were greatly surprised, as this hermit was considered one of the most dangerous men in that part of the country: so defiant that all the neighborhood stood in awe of him.

That the visit was not without some good results was evident—as Samuel was afterwards informed—from the changed manner of this heretofore desperate man.

This is only one instance, though a striking one, of the strength of that faith by which our friend was led into the by-ways of religious labor, and enabled to overcome all fear of consequences, so that; by child-like trust and unreasoning obedience, his religious habits were first formed, and then strengthened, until he became a young man, and a strong man, in the Master's service.

In 1848, Samuel, with his family, left Spring Lawn, and moved to Philadelphia, where he joined his brother William in mercantile business. As both of the brothers were faithful attendants of mid-week meetings, they thought it

best to belong to different Monthly Meetings, so that no business engagements should prevent either from meeting for worship with the few that usually assembled for that purpose in the middle of the week.

A few months later Samuel and his family moved to Camden, N. J., within the limits of Camden Preparative and Haddonfield Monthly Meeting, of which they soon after became members.

By this removal they were brought into neighborhood and close intimacy with that worthy elder, William Folwell,\* and the fellowship between elder and minister proved to be lasting as life. The disparity in their ages, instead of being a hindrance, seemed rather to be a furtherance to the close relationship which they mutually enjoyed.

An extract from the minutes of Genesee Yearly Meeting, in 1849, shows that "Samuel J. Levick, a minister, and William Folwell, an elder and companion of S. J. L., attended the meeting with minutes from Haddonfield Monthly Meeting, New Jersey." It would appear from some letters written by Samuel at the time, that they attended most, perhaps all, of the meetings composing Farmington and Scipio Quarters.

During the summer of 1849 the cholera prevailed, both in Philadelphia and in Camden, and Samuel had his family removed to Woodlawn. They were favored to keep well,

---

\* His sister, Elizabeth Pitfield, was a favored minister, belonging to the North Meeting in Philadelphia.





*Samuel S. Levick*

as was he himself, though he remained in the city, except over First-days. His letters at this time speak of the epidemic, and his remarks on the subject indicate that, while seriously impressed, he was not needlessly alarmed, by the unusual mortality.

In 1850 they again moved to Philadelphia, and became members of Cherry Street Meeting. One who was a constant attendant of the meeting at that time, well remembers the powerful communications of Samuel J. Levick in the large meetings for worship, also the earnestness and the zeal which he manifested while participating in the transaction of the business in Monthly Meetings. Though only thirty-one years of age, he was one of the most staunch, conservative and interested members of that meeting and of Philadelphia Quarter. Being strong in his convictions, he was earnest in manner, powerful in expression and influential with the concerned Friends.

In 1857 he removed with his family to Quakertown, where again they became members of Richland Monthly Meeting, and where they continued to reside for seventeen years.

Here came the first household sorrow to himself and his present wife. Their youngest son, James J. Levick, Jr., died at the age of six years. The death occurred on a First-day morning, and when the struggle was over, the bereaved father felt that it would be right for him to attend his meeting. He did so, and was greatly favored in testi-

mony, so that, probably, many hearts were touched by this pathetic evidence of his fidelity to the promptings of duty.

A few years later there was a break in the family circle, occasioned by a marriage. Samuel's oldest child and only daughter, Jane Foulke Levick, was married to Edwin A. Jackson, of New York City. The marriage—with the approbation of the Monthly Meeting—took place at the house of her father, and soon afterwards she went with her husband to New York, where they have ever since resided.

The family now consisted of Samuel and Susanna and their four sons, Lewis J., Charles M., Samuel J., Jr., and William M., Jr.

Both of the parents being favorable to a liberal education and desirous to have the individual preferences of their sons carried out, it became a matter for careful and deliberate consideration to decide upon the institutions in which they should be placed to finish the scholastic part of their education. In view of these conditions, William finished at Friends' Central School in Philadelphia; Charles at Friends' Boarding School in Providence, R. I. (at which institution his brother Samuel was at one time a pupil); and Lewis and Samuel at Haverford College. The selection of these institutions evinces not only good judgment on the part of the parents, but also the confidence they felt in the training given by Friends in both branches of the Society.

On leaving school and college the sons all inclined to

business in the city, and, as the parents desired to have them at home, the family moved to Philadelphia in 1874, though for several years after, they continued to pass their summers at Quakertown.

A second family bereavement was the death of the son Samuel, which occurred in 1880. He died at Quakertown, after a short illness, leaving a widow and three children. This unexpected and very sad event was a great blow to the parents, who were preparing to go on a religious visit to some of the meetings in the State of New York.

Though often called away from home on Truth's account, Samuel did not neglect his temporal concerns, but was "diligent in business," as well as "fervent in spirit." While the higher duties always took the precedence, the lower were by no means disregarded.

During the period from 1861 to 1865 our country was passing through the ordeal of a "civil war." A man of Samuel Levick's keen intellect, quick perceptions and ardent temperament, must not be supposed to have been an idle spectator to the thrilling incidents of those eventful times, nor an indifferent reflector upon the effects which they were likely to produce. Some of his more cautious friends were disposed to remonstrate with him, when they heard of the interest that he was manifesting in the struggle; but he loved his country, and he abhorred slavery. So he felt that the one should be preserved and the other destroyed, though, as a Friend and a humane man, he

deplored the means employed, and greatly desired that the effusion of blood might be stayed. On this grave subject his expressions were as frank as his convictions were strong. It was near the beginning of the year 1862, when visiting at the house of a friend in New York, that he remarked (in substance): "I felt, at the breaking out of this war, that it was the beginning of the end of American slavery." About one year after this remark was made, the Emancipation Proclamation went into effect.

He was often in Washington, and he had personal interviews with every President from Lincoln to Arthur. His admiration and esteem for Abraham Lincoln were very great, and between the two there seemed to be a *bond of sympathy*, which was strengthened by the freedom of their intercourse. He had several interviews with the President and with Secretary Stanton, in reference to the attitude of Friends toward the administration, and to their peculiar position with regard to war and to slavery.

Near the end of the year 1874 he was elected a member of the Board of Managers of the Pennsylvania Society for the Prevention of Cruelty to Animals, and, in the year following, he succeeded Prof. Phiny Earle Chase as Secretary of the Society. He filled this place during the remainder of his life, and the value of his services therein to the cause of humanity may be estimated by an examination of the Annual Reports for those ten years. His life, which had heretofore been active, now became a very busy one, for



not only was the time occupied, but his daily duties were fraught with grave responsibilities, the discharge of which required vigilance, courage, decision, prudence and—above all—conscientiousness.

He had frequent opportunities to mingle with the humane men of his own and of other cities, to compare sentiments with them and to give them the benefit of his experience connected with the great work in which he was so deeply interested. On the other hand, his duties not infrequently brought him into near contact with some of the coarsest and most depraved men to be found outside of prison bars. When the mute appeals of the dumb creation demanded his intercession on their behalf he was fearless in the discharge of his duty, whether it required him to stop cruel or careless drivers on the street, to apply the law to boys who were torturing cats, to visit the slaughter-house where needless suffering was inflicted, to spy out the dark dens where brutal sports were connected with gambling, or to appear before the courts and give testimony against those who had been caught in the meshes of the law and were undergoing trial for cruelty to animals.

Great personal courage did it require on the part of this vigilant secretary to go to the cock-pit—as he did on one occasion—near midnight, taking with him officers for the arrest of the principals who had provided this cruel, as well as unlawful, entertainment. So skillfully was the affair planned and so fully was the plan carried out, that the men

arrested were convicted and punished according to law, and about thirty fowls were captured and sent to the Alms-house.\*

To those unacquainted with the work done in and by this Society, it would be a matter of surprise to learn the number of complaints and arrests which are annually made in order to lessen the sufferings that are willfully, thoughtlessly or needlessly inflicted upon the brute creation.

The details of suffering in many of the cases investigated by the efficient officers of the Society are so realistic and so harrowing that we almost shrink from reading the account of them. We may state, in general, that suffering has been greatly mitigated, that the inflictors of it have, in many cases, been punished, that the law has become a terror to evil-doers, and that civilization has been advanced by the well-directed and untiring efforts of this Society.†

---

\* In one of the Reports of the Board of Managers, we find it stated that "The experience of those engaged in the cruel practice of dog and cock-fighting, owing to the numerous arrests made, followed by convictions and penalties, with loss of their stock from confiscation, which the law requires, has led the principals to extreme caution and secrecy."

† The founder of this Commonwealth would probably have been sorely distressed if he could have foreseen that, in two hundred years from the time of his landing and making his treaty with the Indians, such brutal sports as cock-fighting and dog-fighting would be practised in his beloved Philadelphia, or that the cruelty and the avarice of man would require over-exertion of horses, or would inflict upon them suffering caused by beating, or by ill-fitting harness; that cattle and swine would suffer from hunger and thirst while making long journeys in crowded cars; that cats (and some of the lower orders of animals) would be subjected to torture in order that vicious men and boys might enjoy the brutal pleasure of seeing them suffer pain. On the

In the autumn of 1877 "a call was issued by the Illinois Humane Society, inviting the different Societies on the continent for the Protection of Animals to send delegates, to meet at Cleveland, Ohio." Edmund Webster and Samuel J. Levick represented the Pennsylvania Society in the convention. This assembly resolved itself into an organization known as the International Humane Society, of which Samuel J. Levick, of Pennsylvania, was made Treasurer, also appointed one of the Advisory Council and one of the Committee on Legislation.\* Holding these three official positions, he attended the second annual meeting, which was held in Baltimore. For the next six years annual meetings came in the following order: Chicago, Philadelphia, Boston, Buffalo, Washington and Pittsburg. To all save one or two of these conventions, Samuel J. Levick was a delegate, representing the Pennsylvania Society.

He was also one of the charter members of the Pennsylvania Society to Protect Children from Cruelty, incorporated on "the 10th day of March, 1877," and, during the

---

other hand, what interest (as we have good reason to believe) would Penn have taken in aiding a society formed for the express purpose of correcting these abuses. What hearty support would he have given to the worthy men of Philadelphia who have labored so faithfully in this cause. It is probable that no humane work ever accomplished or attempted in this city would have been more in accordance with his wishes, or more heartily sanctioned by his approval, than that carried on by the Pennsylvania Society for the Prevention of Cruelty to Animals.

\*Edwin Lee Brown, of Illinois, was chosen President; Abraham Frith, of Massachusetts, Secretary; and George T. Angell, of Massachusetts, one of the Advisory Council. Henry Bergh, of New York, and Coleman Sellers, of Pennsylvania, were among the Vice Presidents.

remainder of his life, he was one of the Board of Managers of this society. "He manifested an abiding interest in the purpose for which it had been organized, being seldom absent from the meetings, and taking an active part in the debates. His voice was ever raised to protect the suffering child and to shield it from the hard hand of its cruel master."

It may be said that he was one of the pioneers in the movement which resulted in the formation of this society. His friend, John D. Wright, who was an active worker in the one in New York, was visiting in Philadelphia, when he and Samuel had some conversation on the benefits to be derived from the existenee of such societies, especially in large cities. The conversation resulted in calling a meeting in Friends' Meeting-house on Race Street. This meeting, of which Samuel J. Levick was chairman and John D. Wright one of the speakers, was held on the twenty-first of Ninth Month, 1876. It was followed by one, a week later, in a hall on Chestnut Street, which was the forerunner of a series of meetings that led up to the permanent organization of the society, of which Ex-Mayor Daniel M. Fox was made President and Benjamin J. Crew, Seeretary.\*

---

\* This Society, as may be seen by a reference to its reports, has done a vast amount of good by interference and protection in cases of cruelty practised upon helpless children; but what it has accomplished negatively, or by intimidation, can neither be recorded nor estimated; for the knowledge that such an organization exists is a source of terror to those who could not be reached by moral suasion, or tendered by the piteous cries of their own offspring, but who regard the agents of the Society as the custodians of a rod for punishment, which is ready for application whenever the law shall be violated in the treatment of children.

Being strongly attached to his native city, his native State and his worthy ancestors, who were among the early settlers, also having a profound respect for the memory of William Penn, Samuel J. Levick took an active interest in the Pennsylvania Bi-Centennial Association, and, at the request of its President, Edward C. Knight, was made one of the Executive Committee. His wonted energy was given to the work devolving upon him in this position, and his ability and efficiency were appreciated by the other members of the committee, as well as by the President.\*

He manifested a lively interest in the public schools, and in every agency which he thought would promote the welfare and increase the happiness of those who were in the morning of life. While his own children were carefully educated in institutions conducted by Friends, he was not indifferent to the needs of the many who were receiving

---

\* [The following note is taken from a pamphlet entitled "Pennsylvania's Bi-Centennial," which has kindly been furnished by one of the members of that Association.—Ed.]

"The Bi-Centennial Association of the Commonwealth of Pennsylvania," whose purpose is to secure a proper commemoration of the Two-Hundredth Anniversary of the founding of the City of Philadelphia and the Commonwealth of Pennsylvania by William Penn, was chartered by the Court of Common Pleas of the County of Philadelphia, on January 29th, 1881, and is officered as follows :

PRESIDENT—Edward C. Knight.

VICE PRESIDENTS.—Hon. Henry D. Moore, Professor Franklin Taylor, Professor E. D. Cope, James C. Thompson, and Clayton McMichael.

TREASURER.—J. Thomas Stavely.

RECORDING SECRETARY.—Charles W. Alexander.

CORRESPONDING SECRETARY.—Clifford P. MacCalla.

GENERAL MANAGER.—Alexander P. Colesberry.

instruction in the excellent public schools of his native city. Indeed, he was an earnest advocate for the "common school" system, which he regarded as essential for the education of those who were soon to become American citizens, but whose environment, without this powerful auxiliary, might be such as to foster ignorance and vice in the days of their youth, to be followed by idleness, criminality and defiance of law, in the prime of their manhood. For this class he regarded the public school as invaluable.

While thus interested in schools for training, and in societies for protecting the youth, he never lost sight of the very great importance of having them reared in a well-ordered *home*. With his usual candor, he was free to express his opinion as to the delinquency of those occupying the responsible station of parents, who neglected their children, or who left them to be cared for by hirelings. Organized beneficence he thought highly commendable, but those who engage in it should *look at home first*. Children should receive from their parents a full measure of loving sympathy, and such advice as would enable them to find the pathway of uprightness and to walk steadily therein; while, in return, they should render filial affection and unquestioning obedience to those whom Providence has placed over them as caretakers.

Such were the sentiments of Samuel J. Levick, as expressed in public discourses and in private conversation, on the mutual obligations of parents and children; and he

believed that, as these were fulfilled, they would prepare the way in the youthful mind for the reception of the higher law which, by the work of grace, would, in due time, be revealed to it. "First the blade, then the ear, after that the full corn in the ear," was a text that he often quoted and fittingly applied to early religious experience.

It is a source of regret that we have not more from his pen during the later years of his life, but his mission then seemed to be to mingle with the people and to do what good he could in his daily walk among men, in social converse, in private interviews and in public discourses. Those who were privileged to sit under his ministry at the time referred to, can testify that he was much favored in the exercise of his gift, so that large assemblies were often solemnized thereby, as was evident from the stillness that prevailed after he had taken his seat.

He seemed to be especially favored in his communications delivered in Race Street Meeting on Fourth-days, when several hundred school children were present and were attentive listeners to his exhortations. The older ones often spoke of these interesting sermons, and some who are now in the meridian of life still recur, with feelings of satisfaction, to the impressions made upon their minds in those weekly gatherings. A very considerable number of the pupils were not Friends, but were the children of parents belonging to other religious denominations, and were accustomed to go to the "Sabbath School" con-

nected with the church which their parents attended; but the discourses of Samuel J. Levick were as well adapted to these young people as they were to the Friends. Being catholic in spirit, non-sectarian in sentiment, sympathetic with the young, apt in illustration and free in expression, he seemed to be an instrument well qualified to proclaim a Gospel message in these mixed but interesting assemblies.

In Meetings for Discipline he manifested an abiding interest in the subjects that came before them, and when he expressed a sentiment therein, it was usually given with an earnestness that carried with it the weight of his own conviction. "Speak unto . . . Israel that they go forward." "Ye have encompassed this mountain long enough," was with him a sentiment, an exhortation and a rule of action.

Of his last illness there is not much to be said, except that it found him prepared for the solemn change. He had settled his outward affairs to the best of his ability, and his inward accounts had been balanced day by day on his journey through life, from the time of his full conviction that his *will was not his own*. He did not forget the day of his espousal, when he had offered up his young heart—a full surrender—on the altar of obedience to manifested duty. Then, after passing through deep waters, he experienced just what it meant to have his feet placed upon the rock, even *that rock* which no storms can shake, no earthquakes overthrow.

On the eleventh of Fourth Month, 1885, he awoke in the



morning, feeling not so well as usual, and very thoughtful as to his ability to attend a funeral in the country. But in this, as in other cases in which religious service was involved, he had only to consult the Oracle—laying aside human reason and surrendering his own will—which he did, and found that it would be right for him to go. In the evening he came home, fatigued in body, but having no doubt that he had been in *his place* that day. Next morning he felt excused from going to meeting (it was First-day), and rested quietly at home. On Second and Third-days he went, as usual, to the office of the society of which he was secretary, and on Third-day evening he left it for the last time. During the remaining five days he had several attacks of oppression, which seemed to indicate that the end was not far distant and that it might come suddenly. His brother, who attended him professionally, sought to relieve the oppression, though he knew that his treatment of the case could be only palliative—there was no hope of cure.

On Seventh-day, the 18th, Samuel took an opportunity with his wife, to tell her that he had settled his outward affairs, that it seemed to him as if his work was done, and that he felt *very peaceful*. Having thus informed her that he was aware of his situation, and perceiving that she was much overcome, he did not press the matter farther, but seemed to be as cheerful afterwards as he had been all through his illness. That night, for the first time, he was

unable to lie down; but on First-day morning he was so much more comfortable that he remarked, "I feel well enough to go to meeting."

Between the spells of oppression he did not suffer much—at least did not manifest suffering—but mingled with his family in his usual bright and cheerful way. His daughter and her husband were visiting at his house, having come from New York before he was taken ill, and were with him during the last week of his life. By a remarkable coincidence they were the only persons present when he passed away.

On First-day evening he went to the tea-table with his family, and mingled pleasantly with them during the meal. On returning to the sitting-room, he thought that a little exercise might be beneficial, so he walked several times across the room, supported on the arm of his wife. The doctor came in, and told him that he was better, to which he readily assented, and then directions were given as to what should be done in case of a recurrence of the oppression. His wife, soon after the doctor's departure, went into another room to prepare the medicine which might be needed during the night. His son Charles had gone away a short distance, and his children, Edwin and Jane Jackson, were sitting by him when they observed the change. Jane quickly called her mother, who hastened to return, but only to find that *all was over*. There had been no spasm, no





THE E. GUTKIND CO., PHILA.

PORTION OF GRAVE YARD AT MERION MEETING HOUSE.

struggle. He died in his chair, and his countenance wore an expression approaching a smile.

“How many fall as sudden, not as safe.”

His death occurred at his residence, in West Philadelphia, on First-day, the nineteenth of Fourth Month, 1885. If he had lived four months and eleven days longer, he would have been sixty-six years old. The funeral took place on the following Fourth-day, at Merion Friends' Meeting-house, and the large number that assembled to pay their tribute of respect to the departed, gave evidence of the esteem in which he was held. Many were there who lamented the loss of an eminently useful citizen, while, in the Society of Friends, it was felt that a prince in Israel had fallen.

In the ministry, *both branches* of Friends were represented on the occasion, and the testimonies borne made a solemn impression upon the large assembly.

The interment took place in the ground adjacent to the meeting-house, where a number of his worthy ancestors had been buried.

As the company were dispersing, a relative privately quoted the text, “And they buried him . . . among the kings, because he had done good in Israel, both toward God and toward his house.”

The mature life of Samuel J. Levick came to a sudden—it would seem irreverent to call it untimely—close: and though lacking but a few years of the *allotted period*, he had

neither the appearance nor the manner of an old man, but retained a freshness and vivacity that seemed like perennial youth; so that, in the absence of dates, the observing stranger who met him on the street, the friend who engaged him in conversation, or the many who listened to his public discourses, would not have been surprised to hear him say of himself:

“I stand on life’s meridian height.”

The few days of his isolation from his many friends had not prepared them to part with him, or to regard as an invalid one who had been so active and so sprightly; hence, when they call up to view his beaming countenance and remember his strong personality, they think of him not as of one worn out in the service of life, but quietly released from his labors to receive the reward of “Well done.”

---

## CHAPTER VI.

---

### CORRESPONDENCE.

---

NO DATE.

To M. G.

*Dear Friend:*—After an evening passed in free and open converse on the nature of Truth, and on its workings, I feel free to write to thee that thou may know that I, Samuel J. Levick, do not feel that any good thing is of me, or that I have power to do or to think any good thing.

But I *do* know that it has pleased the Almighty God to give unto me a life which is not natural, and, therefore, not visible, which is of his own right-hand planting, and which, having come from Him, is pure, for He is pure. And, being of Him who hath all power, it—the life—has power over all other lives, over the life of sin, over all the powers of darkness. He, the Author of this life, is also the Preserver of it, for He keeps it and feeds it, and no man is able to pluck it out of my Heavenly Father's hand. Now, the world has *not* this life, neither has thou come to it in knowledge, or thou would know it to keep thee, as I have known, and do know it, to keep me. But I have travailed with thee in great tenderness and love, and my spirit has been dipped into feeling with thine, believing that it is the will of heaven to give thee to know of this life; also, that thou art loved of the Lord, and by me *in this life*; and my spirit travails with thee that this life may be brought forth in thee. Oh, then thou wilt witness the veil of the temple to be rent, and the everlasting covenant of life to be given—a covenant that cannot be broken! The law will be written in the heart, and the Word will be nigh, in the heart and in the mouth. The old heaven and the old earth will pass away, and a new heaven will be opened where Christ sitteth, where his glory and power will cover thee, where thou will rest in the enjoyment of his glorious presence. Oh, that thou may “press toward the mark for the prize of the high calling of God in Christ Jesus!”

Now, the fear that rests with thee, as to the danger of the state alluded to, is groundless; for "pride goeth before destruction, and a haughty spirit before a fall." But they who are in the redeemed state, having parted with all their possessions, all of self, have *nothing to be proud of*. They are poor, having nothing of their own. This poverty is necessary to the receiving of the precious gift, and those who are not poor in spirit cannot have it bestowed upon them. It is only the poor in spirit that are to possess the kingdom of heaven.

Now, this stripping which we are called to undergo, is that which brings us under trial; for it is hard to give up all, to lay all our crowns at his feet. But such are the terms. There is no other way. After having made the surrender, we find that He gives "beauty for ashes, the oil of joy for mourning, and for a spirit of heaviness the garment of praise." Those who are thus clad, thus endowed, are prepared to "mount up with wings as eagles," to "run and not be weary," to "walk and not faint."

I have felt it was right that I held up the excellency of this gift before thee and you, that you may all be encouraged to seek Christ, our Holy Redeemer, and receive Him in the way of his coming. There is, in the blessed Truth, a *reality* that is worth parting with all to receive. Oh, the rest, the peace, that is experienced when the true Sabbath-day dawns; that day which is blessed and sanctified of God, and to be kept holy unto the Lord. Be not anxious.



Mary seated herself when she knew that the Lord was coming, and waited until He called for her. As soon as she heard that He *had called* for her, "she arose quickly, and came unto Him." Now, this is the duty. To go out and meet Him when He *calls* for us.

Without knowing thee in person, I have felt with thee in our religious meetings, and I feel drawn in freedom, which the love of God gives, to go and visit thee, feeling that thy spirit is tender.

In much nearness I am thy well-wisher in the Truth of God,

SAMUEL J. LEVICK.

NO DATE.

To J. B. C.

*Esteemed Friend*:—Thy communication of the twenty-first instant came to hand yesterday, and I am glad that thou felt at liberty to address me. It is my hope that I may always be willing to receive inquiries, and, if able, to furnish any information that may tend to enlighten the minds of my fellow-men, to be as free to impart it as I am to be instructed by them.

Thou art one of a class of our members that I feel sympathy with, believing them to be honest in their inquiries, and desirous to be found doing that which they believe to be right. Thou art zealous in thy endeavors to promote those works which have for their object the increase and the spread of righteousness and peace. I can heartily sympathize with thee and with those who are like-minded, and

can understand your feelings; for it has been with me as thou has inferred, that I have stood as one of the active in the works of anti-slavery and non-resistance, and have been joined with others for the promotion of them. I have even seen the day when I felt that I could not, by an act of my own, *acknowledge fellowship* with the Society of Friends, but that I must stand aloof from them, because of their (as I then thought) apparent apathy toward these reforms. But it is meet that I should come directly to thy queries, and answer them as I *now* view the situation. Thou art “desirous to know” my “opinion respecting the position of the Society of Friends at the present time, and the course to be pursued by those who feel it their duty to act in some more efficient way than, it seems to many, the Society is now doing.”

I presume thou desires to know my opinion respecting the position of the Society of Friends in relation to the subjects of anti-slavery and peace. In reply, I will state that I believe, as a *body*, as a *whole*, there is in the Society a strong, an increasing feeling on these subjects, a feeling that will enable it—as light and ability are furnished—to bear to the nations of the world a testimony against the great evils of war and slavery. But, while I believe this to be the case with the Society, *as a body*, I do painfully acknowledge that there are, even among those who appear active, evidences of a want of a living concern for the testimonies that we are professing to bear. If we believe, as I

do, that the Spirit of Truth dwells in the heart of the true Friend (let me be understood), and that those who dwell in the light and are led by the Spirit of Truth are the *true* Friends; then we must admit that these, and these only, who are guided by this light, constitute the Society of Friends. And, as this Spirit will lead and guide into all Truth, it gives to every possessor of it a testimony to bear in accordance with itself. Those who are not guided by the Spirit of Truth are not in unity with the Society, though they may claim a right of membership. Yet the *living members* feel no unity with their conduct; no more than *they* feel with that of the living members. These nominal members, who are ready to work without any inward call, are generally known for their much-speaking, and they would make it appear that they speak the mind of the body.

The distinguishing principle of the Society of Friends is, that the Spirit of Truth is given to man for a director, and that, if we are the children of God, we will walk by this Spirit, and know it to be the governor of our lives in all our movements. When we come to be thus governed, we shall find that all that is good in us will be strengthened, and we shall be neither barren nor unfruitful, but “always abounding in the work of the Lord.” I have confidence to believe that this Spirit *is* the governor of very many within our pale, and with these I have unity. These, being living members, cannot be dead to the cause of suffering human-

ity, or to any other cause which keeps the Truth in bondage to the spirit of anti-Christ. There are but two spirits in the world—one is of Christ, the other of anti-Christ. War, slavery, self-sufficiency, pride, vanity, intemperance, licentiousness, etc., are not causes, but *effects*, of the spirit of anti-Christ on the mind. In this, I trust, we can all unite. And, such being the case, we must admit that they can be overcome by the Spirit of Christ, and only by this. We must have Christ in us, and He must be our director in the work. We must, therefore, perceive that all that is in us that opposes his kingdom being established, must be removed, or we must, at least, be in such a state as to *desire* its removal. This, as I believe, is the ground upon which the Society of Friends has stood from its first rise, and upon which it now stands. The means that the Spirit of Christ uses to perform the work of reformation are different from those used by man, who engages in the work, “regardless of superior strength, and vainly trusts his own.” If we are laboring without the Spirit of Christ, we are under the influence of the spirit of anti-Christ. But mark—I do not say that those who are co-laboring with those who are not Friends, are *acting against Christ*. No; I make no such charge against them, but would have them query whether or not the actions of the organizations in which they are working are after the Spirit of Christ. Individuals may be innocent, but is the basis of the organization laid on the alone sure foundation? Do they acknowledge that the im-

mediate revelation of Christ's will to us shall be our alone motive to action, or are they based on a very different foundation, viz: 'That man's knowledge of the evils of war, slavery and intemperance is a sufficient reason for his crying against them? They speak of doing the work of Christ, of endeavoring to hasten the day when Christ's government shall be established, when the sword shall be beaten into a plow-share, and the spear into a pruning-hook, and men and nations shall learn war no more. But all this good work is to be done without the assistance of Christ; for many, very many, who compose these reform societies, and whose sentiments give a bearing to their course of procedure, *positively deny* that Christ's Spirit does teach the people immediately. How, therefore, can the true Friend unite with these, while he believes that, to perform any work for Christ, it must be done with the aid of his Spirit?

It was not until I saw things in this light that I could understand why I should not unite, or continue united, with those who do *not acknowledge* the necessity of having the aid of the Spirit of Christ, in order to promote the works of righteousness. I may say that I never felt condemnation for what *I had done*, for I felt that I had done my duty, *according to the light then given me*. But it was not while I was working with the societies that I saw things thus; and when I felt it my duty to be *more quiet*, there was no reason shown me *why* I should be so. But in time it

was made apparent, and I now feel I can do all that is required of me as a member of the Society of Friends, without being connected with any outside body that has been organized to promote reforms.

And, my friend, I believe, as thou has thy mind gathered more into a state of silent waiting, thou will be brought to see that it is not the *amount* of labor we perform that is acceptable, but *obedience to the Divine command* in all that we do. Then thine eye will be opened to see that there is room and opportunity in thy own Society for thee to perform whatever services thy Almighty Parent is requiring at thy hand. As thou art obedient to his requirements, He may perhaps enable thee to open the eyes of others, even those who are now lukewarm, to see the importance of a more faithful observance of our testimonies. Well do I remember my feelings in the days of my great zeal in the anti-slavery cause. I looked upon the Society of Friends, and felt chilled on beholding the apathy of so many of its members, while I stumbled at the inconsistencies of many more. Some seemed to be swallowed up in political strife, some in the spirit of the world, and some who were almost willing to unite with the slave-holder for purposes of gain. The query in my mind was, How can I unite with these? Well do I remember the reply that came to this query, Are there not those in the Society with whom thou art united? Are not the principles of this people thy principles? And, if not among these, where can thou find any

people with whom thou can unite? Thou art not called to unite with those who are stifling the Divine principle by their worldly-mindedness, nor yet with those who are seeking to tear down anti-Christ by *their own strength*, in the activity of the creature; but to the Society of Friends, to the true seed, to those who are following the Lamb whithersoever He leadeth. Since this view was opened to me, I have found that there is life in the Society of Friends, in the body, and I have labored, as ability has been given, for the establishment of Christ's kingdom in the hearts of the children of men, and I now feel willing to go wheresoever the Master may send me, for the purpose of doing his will. But I should fear to go without his commission, lest my labor be fruitless, and, peradventure, myself perish in the attempt.

I well know the nature of the human heart when warmed with sympathy for the oppressed and afflicted, and the natural disposition to censure those who may not feel as we feel. Oh, let us beware of this untempered zeal! I well remember how I felt toward many of those who were fathers in the Truth. I judged them as being pro-slavery, because they did not think as I thought. Yet, on a more intimate acquaintance with them, I found that they were alive to the subject, but were not at liberty to do as I did.

I am, very truly, thy friend,                      SAMUEL J. LEVICK.

— — — 1844.

*Dear G.*:—Thou art nearly attached unto me in the love of the Gospel of Christ, which has breathed into my spirit a living desire for thy salvation and thy correct walking. I feel solicitous for thee, that thou may lay aside all feelings of jealousy or party supremacy, and that the eternal law of God may be thy only guide. Before this can take place, thou must cease to confer with flesh and blood, must lay aside those feelings which belong to the creature, and must abide under the revealed will of thy Heavenly Father. He hath, if I mistake not, opened thy eye to see into his kingdom, but thou has not yet left off looking with thy other eye upon the earth. Hence it is, that thou art stumbling over the forms, the doctrines, the beliefs of man. Thou art accepting as doctrine the *commandments of men*, from which both eye and ear should be turned, so that the Lord of Hosts may be thy director, thy counselor, thy judge. Behold how it was with the child, Jesus, when questioned, reprovably, for having left his parents. His only explanation was the query, “Wist ye not that I must be about my Father’s business?” Oh, this is what *we* must do! I care not what be the course, whether it be this name to religion, or that name, or whether it be to be alone, only so that we are about the “Father’s business.” This business will not be to preach for doctrines the commandments of men, but by his holy Spirit He will give thee to see that humble obedience to his manifestations, regardless



of the praise or censure of men, will be thy lot. Then will thou behold that He is not a Jew that is one outwardly, that circumcision or uncircumcision profiteth nothing, but a *new creature*. Then will all things become new, and all of God. Thy views will be changed, education will give place to revelation, thou will be qualified—whether required or not—to give “a reason for the hope that is in thee,” for thou will find that the mysteries which godliness presents to thy mind will vanish as the morning dew before the sun. Art thou not, my brother, conferring too much with flesh and blood; looking with that eye that is on the earth? Oh, what a concern I feel on this account, for I believe the Lord would call thee into his work and service, if thou would look only to Him with the single eye of faith, and not regard apparent consequences! I know thy difficulties, for I have passed measurably through the same dispensation. Oh, G——, my spirit has been thus baptized when there was none to comfort, save *One!* But oh, blessed Comforter, He would come, and pour the oil and the wine into my wounded spirit! Wounded, not by an enemy, but by those most beloved, and hence the keener and harder to bear. But oh, thrice and forever blessed be his name, by humbly submitting, hard things were made easy and crooked things were made straight! Added to these trials, was my own exercise of spirit at that time, in regard to other things, and the load was about as heavy as my poor body could well bear. I grew pale and thin. Another

sacrifice was now called for. I must leave my home, with all its ties, and go among strangers; must forsake my former associations, my friends and my business prospects—and these were not mean; must leave my father in the decline of his life, when my assistance would have been especially valuable to him. I, the eldest of their six children, must leave my father and my mother, and find a home elsewhere. This was a proving dispensation, but thanks be unto my Holy Sustainer, He was my strength and my support. He comforted me, He fed me. And when it was accomplished, when the hour came, and I was separated, the sweet reward that I had; words cannot express, nor language convey my feelings. Such has been my experience. The reward for this surrender is being more and more felt, and I trust this will not be the end of my labors, for my friends now see that there is a reality in the religion that I profess.

My brother, I do not advise thee to go contrary to the wishes of thy parents or thy friends, but if the voice of thy God say *go*, or say *stay*, obey it; for in obedience thou wilt find peace. But, I beseech thee, *go not back* unto the beggarly elements, and let not the language of Paul to the Galatians be applicable in thy case, "Having begun in the Spirit, are ye now made perfect by the flesh?" I want thee, my brother, to be a preacher of operative righteousness, an upholder of the simple Truths that Jesus taught, which are love, forgiveness, obedience, etc. It is not in cir-

cumcision, for the Apostle said to them that were circumcised, "Christ shall profit you nothing." I would have thee let these things alone, or, at least, until instructed as Peter was when the query was put to him, "Whom say ye that I, the Son of Man, am?"

With loving interest, I am

Thy friend,

SAMUEL J. LEVICK.

SPRING LAWN, First Month 23rd, 1844.

TO WILLIAM M. LEVICK.

*Dear Brother*:—I trust that, while life is ours to enjoy, the feeling of brotherly affection may never know an ebbing in either of our bosoms, and the most certain way whereby it may be preserved unimpaired and known to flow in a clear and unrippled current, is for us to make the Lord our God; to know Him to be the Governor of our thoughts, our actions and our lives. Then, although distance may separate us, and the pathways of life which we tread be different, still will the fraternal affection remain unimpaired.

We shall remember the days of our childhood, when all were canopied under our parents' roof, the seasons of enjoyment that we then experienced, the fond care and parental solicitude that were manifested for our welfare, and these memories will increase our desires to do all that we can to repay those tender and watchful guardians of our youth by

walking in the fear of the Lord, by inclining our ear to his voice, and by loving each other. By pursuing such a course, with the blessing of a kind Providence, we shall cause the latter days of our parents to be peaceful, and, by adding to *their* happiness, increase our own.

I can truly rejoice, and in my heart thank the God of our lives that thou art so comfortably settled in the married state. . . . I believe that an unseen Hand pointed out, that an invisible Power directed thy steps in that important procedure, and hence arises the query, What shall I render unto the Lord for so many blessings? The answer is, The heart. Surrender the heart unto his keeping. If this be complied with, if He have the first place in both your hearts, you will be brought into the possession of all the enjoyment (worthy of that name) that this world can afford. Such happiness I crave for myself, and I desire it for you, for you hold a near place in my affections.

I desire, particularly, that we may be preserved from, out of, and above the spirit of contention or strife concerning Divine things (a kind of strife with which the world of mankind is now filled), so that in quietness we shall experience a being fed, day by day, with the heavenly manna, whereby our strength will be renewed and ability furnished us to journey forward toward the spiritual Canaan, the land flowing with milk and honey.

Thy brother, in much affection,

SAMUEL J. LEVICK.

SALEM, Ohio, Ninth Month 1st, 1845.

*My Dear Wife* :—Thou wilt perceive by the heading of my letter that I have arrived at the destined place.

I am comfortably accommodated at the house of Joseph Ingram, whose wife was a Heacock, and came from our neighborhood. Elizabeth Haviland, from Poughkeepsie, is lodging here, also a friend named Atkinson, with some of his family, also several others. The house is full. The strangers in attendance at the Yearly Meeting are Samuel and Elizabeth Comfort, Joseph Horner, Sarah Brown, from Goose Creek, Va., and a Friend from Indiana.

We left Pittsburg on Fifth-day, and proceeded to New Brighton, where we tarried over night with a Friend named John Pugh, and then came on to Columbiana, and stopped at the house of William Nicholas. On Seventh-day morning we came to Salem.

Our Select Meeting was small, reports being received from only *three* out of the five Quarters. Those of us who are strangers here were dipped into exercise and sorrow of spirit. It appears that they have not appointed any elders for some time past. The meeting was harmonious, and it closed comfortably. Yesterday being First-day, was the time for public meeting. It was held in the new house, which was crowded to excess, and very many had to remain outside. It pleased the Lord to open the mouths of his children to the declaring of the Ever-blessed Word. In the forenoon the labor seemed to devolve chiefly on *one* who

felt himself unfitted for the task. But—to the praise of Him who is ever worthy—ability was furnished for the work. The afternoon session was as large as that in the morning, and the labor was more divided, several of the Lord's devoted servants taking part. There was no manifestation of unruly spirits, but all was quiet, and Truth rose into dominion.

The weather is fine. On Seventh-day there was a slight shower, which laid the dust and cooled the air, but they had not had any rain of consequence since the early part of spring. Except a small section of country among the mountains, we found it very dry all the way from Chambersburg to Salem.

Stephen Foster and Abby Kelly are in the neighborhood, and it is expected that an effort will be made by some of the members here to get permission for them to hold meetings in Friends' meeting-house, between the sessions of the Yearly Meeting. There is a warm feeling here of a "reform" character, but those of us who are strangers all speak the same language in relation to it, though very little has been said publicly on the subject. An earnest desire pervades my spirit that we may be preserved from all strife, and the hope that we may seem to be strengthened by the number of Friends who appear to be rightly concerned and who feel the necessity of being forbearing.

Friends are very kind to us, and my way seems open. I have met with some who formerly lived in our neighbor-

hood, and they made many inquiries. Yesterday I met an old acquaintance of father's and mine, who lives in Allegheny City, and who invited me to stop at his house on my return. I accepted the invitation, and expect to be there next First-day. His name is John Denning. Thee may direct thy letter to Pittsburg, as that and Allegheny are as one, being joined by bridges.

I have met cousin Richard Roberts and his sons, who inquired concerning all of you.

Divine strength and consolation have been meted out to me and have enabled me to feel myself comfortable in a land of strangers. Desiring the same for thee and for all of you, as well as the preservation of your health, with the salutation of dear love to thee and our precious child, and to all my brothers, sisters, relatives and friends (for they all feel very near), I am thy husband,

SAMUEL J. LEVICK.

SALEM, O., Ninth Month 4th, 1845.

*My Dear Wife:*—My heart overflowed with gratitude, and I was humbled in the renewed evidence, furnished by thy very acceptable letter, of the love and mercy of our Heavenly Parent. That thou, with *me*, has been a partaker of his rich bounty, and been fed from his Heavenly table, is cause for increased faithfulness to every manifestation of his holy will.

Now, for a little account of how we have been proceeding.

The Yearly Meeting is—for this place—very large. They hold but one session daily. On Second-day, after the preliminary business had been disposed of, the epistles were all read, and a committee was appointed to essay replies. Then the Clerk informed the meeting that there was, on the table, a communication addressed to the Yearly Meeting, from “Green Plain Quarterly Meeting of men Friends,” signed also by a number of women Friends. The announcement called forth much expression. Several Friends stated that there was *no such Quarterly Meeting*; others that the paper ought not to be read. Its advocates, on the contrary, claimed that it *should be read*; that they wanted to see the issue, and so on. Much excitement prevailed, and it seemed to increase, until at length, I felt it to be my place to arise and make the proposition that the matter be referred to the representatives from the different Quarterly Meetings. This proposition was favorably received, and generally united with, and the meeting directed that action to be taken. So, for the time, the matter was settled. The representatives have not yet made their report to the meeting.

Near the close of Second-day’s session, a request was made that ——— ———, [an Anti-Slavery lecturer, not a Friend] might have the use of the meeting-house, between the adjournments of the Yearly Meeting’s sessions. The request was not granted.

On Third-day morning the Representatives reported their nominations for Clerks; presenting a new name for head



Clerk, and retaining the former assistant. This was not satisfactory to the discordant, or *liberal* element; but the appointments were made and the meeting settled down. The state of Society was then taken up, and we had a very comfortable session until just before the close, when a Friend arose and stated that he had been requested to ask this meeting whether ——— could have the use of the house—in the evenings, when not occupied by Friends—to hold meetings in. This produced a warm time, and my very soul was pained by the conduct of some Friends, whose remarks produced lightness among the younger portion of the meeting. In the midst of this disorder it seemed to be my place to arise and call attention to the profession that Friends make of being a deliberative people, and to the claim that their Meetings for Discipline are *deliberative bodies*. My exercise seemed to quiet the raging storm. Samuel Comfort also labored amongst them, and the meeting calmed down under the decision *not to grant* the request for ———'s meetings.

Fourth-day, Select Meeting convened at eight o'clock, A. M. It was a highly favored opportunity. On Fifth-day the session was pretty satisfactory; Friends were more calm, and the meeting was brought under exercise in relation to a more guarded education of the youth, so that a Committee was appointed to draft an essay to be sent down to the subordinate meetings. The subject of slavery was introduced, and a Committee was appointed to give attention to

it. It was very comforting to observe, during the consideration of this subject, that there was no *agitation* in the meeting; and I am encouraged to believe we shall yet be preserved. It would be sorrowfully lamentable if anything like a division should occur, and I know that Friends generally are not desiring anything of the kind. There appears to be much freedom and very little acrimony among the members of this Yearly Meeting; but more conciliation would be desirable, and gathering into quietude is much needed. Those of us who are strangers among them, all breathe the same language. I have felt that I am in my place, and my earnest desire is that I may be preserved unto the end.

I was very glad to hear that you are getting on so comfortably, and that thou art well. Be careful, and do not over-exert thyself. I have been well, except a slight cold, which is now better. Tell G. that I am pleased to learn that he has been so industrious, as well as kind and attentive, also all the rest of the family. The blessing of the Lord will rest on them.

My heart was made glad on hearing that our cousin, S. A. Cernea, passed out of time with the bright promise of the spirit land in view. Tell brother Benjamin that his letter was acceptable, and that his care for you during the time of my absence will be appreciated by Him who seeth in secret, and rewardeth openly.

This morning we have public meeting; the weather is

cloudy with the appearance of rain. And now, dearest wife, hoping that ere long we may be permitted to enjoy the society one of the other, and be more fitted to appreciate the favor by our faithfulness to our Master, with a heart full of love to thee and our daughter, also to sisters, brothers, relatives and friends, I am thy husband, in much affection,

SAMUEL J. LEVICK.

P. S.—Thee may inform father's of my whereabouts. This will probably be my last letter on this journey. A Friend named Nathan Pusey has offered me a seat in his carriage from here to Pittsburg. We expect to reach that city next First-day.

S. J. L.

KENNETT SQUARE, Pa., Tenth Month 7th, 1846.

*My Dear Wife*:—Having this morning a few minutes to spare, I embrace the opportunity for writing to thee. With the exception of a slight cold that I have, we are quite well.

After leaving thee we proceeded to Plymouth, met Joel Lare, obtained a carriage, and without much difficulty in finding our way, arrived a little after nightfall, at the house of our friend, I. Howell, where we were kindly entertained. Next morning we proceeded to Westtown Boarding School, where we attended meeting to our satisfaction, and were kindly treated by all. After meeting we journeyed on our way till we came to the home of a Friend, named Abraham Darlington, and though not acquainted, we introduced ourselves, and were made very welcome. In the afternoon we

passed on to Centre, and stopped at the house of Jesse and Alice Chandler, the latter being an approved minister in our Society. In the morning we attended Chester Monthly Meeting, which was not large, and I was led to open the necessity for more labor in the vineyard of their own hearts. We had a comfortable meeting, and returned to our lodgings to dine. John Chandler, whom we had met on First-day, came here to meet us, and to pilot us to his house, where we tarried over night, and next morning went to the Monthly Meeting, held at Kennett Square. It was pretty large, and might be larger, if only Friends were faithful. Evidences that love and unity do not sufficiently abound, were both felt and heard. I was led in a plain way among them, to the peace of my own mind. Our friend Joel is favored to move along in his gift, to our satisfaction, and to the people's edification. We dined at Jonathan Lamborn's, at the Square, and in the evening visited Samuel Martin's school for young women, where we had a very satisfactory religious opportunity. From the school we came to the house of James Phillips and wife, a newly married couple, at whose home we now are, and are kindly entertained. Thus far we have moved along, and have found the hand of the great Helper to be underneath, sustaining us, and enabling us to do the respective duties assigned us. May glory and honor be ascribed to the Lord forever and forevermore.

My mind often turns to thee, my beloved wife, and to our little one, and I feel anxious to hear from you, as you were

both ailing when I left home. I hope you are now better, and I desire that the consolation of Israel may be thine, enabling thee to bear, with patience, my absence; and then, when I may be released, and permitted to return to the wife of my bosom, we may enjoy each other in that love which is stronger than death.

In much affection, thy husband,

SAMUEL J. LEVICK.

FALLOWFIELD, Pa., Tenth Month 10th, 1846.

*My Dear Wife:*—Since last writing to thee we have been pursuing our journey among the Monthly Meetings of Western Quarter, and this day closes our service in that line. Many and various have been the baptisms that it has been my lot to pass through, both in public and in private opportunities, and this day have the arrows been pointed and shot at me. But, dear wife, they have fallen harmless at my feet. To-day I sat mostly in silence, reviving only a message that was sent to me several years ago by my friend, Henry W. Ridgway. It was that “a man cannot be a Quaker preacher and an anti-slavery lecturer.” I told Friends that I had, in my own ease, discovered its truth; that now, just as in former times, a minister could not say, act or move, only as he tarried at Jerusalem until endued with power from on high.

We expect to attend meeting here to-morrow morning, and one at Doe Run in the afternoon; on Second-day one

at Oxford, and so on; closing our labors among the subordinate meetings at Unionville, on First-day, one week from to-morrow, and then at the Quarter at London Grove on Second and Third-days. Gladly would I now return unto my family, did I not feel, in the bonds of the Gospel, yet restrained. Great has been the weakness that doth abound, but the Lord has been our shield and buckler, and still continues to be with us. Blessed be his adorable name. The close and heavy portion of the labor seems mostly to devolve upon me, though much unity and harmony subsist between us as fellow-laborers. I refer to Joel and myself. We have met with many precious Friends, who have been very kind to us. We passed one night at ——'s, I trust, to profit.

We are now at Gideon Peirce's, and this letter will be mailed from Coatesville. Letters directed to me, in care of John Chandler, Kennett Square, Penna., if mailed by the middle of next week will be likely to be received. We are all well. Please give this information to Hannah Custard.

I must close, with much love to all, holding a full share for thyself. You have had fine weather, and I suppose the farming operations are progressing favorably.

In much affection, thy husband,

SAMUEL J. LEVICK.

CENTERVILLE, Del., Tenth Month 15th, 1846.

*My Beloved Wife* :—I received thy truly acceptable letter this morning, on my way to meeting, and was glad to learn that you were all well and were getting along pretty comfortably.

We have been moving around, and to-day attended Center Meeting, the place at which we began to visit the Monthly Meetings. To-morrow we expect to be at Kennett, Seventh-day at Marlborough, First-day at Unionville in the morning, and Kennett Square in the afternoon, Second and Third-days at the Quarter at London Grove, then Caln Quarter, and then *home, home*. Should nothing unexpected occur, we shall go directly on from Caln Quarter, and so reach Quakertown on Sixth-day, to-morrow week.

We still continue to receive our daily supply of heavenly food sufficient for all our wants; and truly we have much need of it, for I have never been on a journey where more of suffering and exercise were my portion. But, blessed be the name of the great God! He has been sufficient for every emergency.

We have been very busy ever since we left home, in attending meetings and visiting families. Sometimes we have attended two meetings a day. Friends have been very kind to us, the weather mostly pleasant, and our health continues to be good.

Last Third-day was a stormy one, and, after attending

meeting in the morning, we drove half a mile to a Friend's house, and remained there until the fury of the storm had abated. On starting out we found what havoc the wind had made. Trees were lying across the road, fences had been carried away, barns unroofed, sheds blown down, &c.

Our meetings have been large, and the family minglings interesting. But, oh, it has been deeply trying to my best feelings to find how the enemy of souls has set up his kingdom in the hearts of many, leading them to believe that *their own powers* are sufficient for all things, their reason a competent guide. I fear that this spirit is encouraged, this belief sustained by a *spurious ministry*. Oh, for the preservation of the flock! I believe the Lord is working by his Spirit among this people, and that some of them will be brought to see through all this mystery, Babylon, and will be brought out of it. We have met with some precious children, with whom my heart has been dipped into near and dear sympathy, and I have desired their preservation.

I am, in near affection, thy husband,

SAMUEL J. LEVICK.

SPRING LAWN, Eleventh Month 4th, 1846.

*My Dear Friend, T. B. L.*:—A short time previous to my leaving home on a religious visit to the meetings composing Western Quarter, I received a letter from thee expressing pain that I had become satisfied with the “anti-Christian doctrines” of ———, as delivered at our last



Quarterly Meeting. I was gratified to perceive this feeling of care over me, for I am always glad to be reproved and counseled by thee or by any of my friends, as I deem it an evidence of their love.

As regards my views, they have undergone no change lately on any particular point, and not any since our last Quarter. Nor have they been influenced by the sentiments expressed by ——, to whom thou alludes as having promulgated “anti-Christian doctrines.”

I have views, and the origin of them in my mind, I believe to have been from the light of Christ in my soul. When in Philadelphia, soon after our last Quarter, I met with a beloved friend, who asked me what I thought of the discourse of —— at the Quarterly Meeting and of the views that he had advanced. I told him I was satisfied, believing there was *nothing new* in them. Now this is what I consider *not new*: That men might be Christians, or disciples of Christ, and yet *not see it to be wrong in all cases to resist evil*. I suppose thou would not be willing to say that no Friend was a Christian while the Society recognized the propriety of holding slaves or of assisting Friends to purchase rum to give unto their men during harvest. At least *I* am not prepared to pronounce this anathema against all the worthies of that day. Doubtless slavery is maintained by the spirit of violence whose basis is the sword, and Friends, as they were faithful to the light of Truth, were led out of it. But until they saw it to be evil, it was not

accounted to them for unrighteousness. While I think that they had not arrived at the *perfection* of the Christian character, yet their fruits showed that they were *faithful* through persecution, and *that* even unto death. So, as it is clear to my mind, we have no right to judge but that they filled up the measure of grace afforded them, and in the end sat down at the right hand of God. As I am unwilling to charge *them* with not being Christians (being obedient to what they knew), so, also, I am unwilling to make the charge against those who, equally faithful to what *they know*, may not hesitate to defend themselves, their families and their firesides.

These are my individual views, given to another individual. As a minister of the Gospel, I have never felt called upon to give publicity to them. The character of the Truth is to lead those who follow it out of all strife, oppression and contention, and into the experience of a growth from the state of a child unto that of a young man, and so on. Having by the love and mercy of God seen the peaceable and forgiving character of the Gospel, I feel it to be my duty by example—and sometimes by precept—to hold up to others its beauty and its non-resistant character. But if my brother —— knows it to be his duty to give publicity to such views as thou alludes to in thy letter, he must be the judge. When I am asked for my opinion of these views in the abstract, and when I reply that I am satisfied, basing my satisfaction on the ground that, to me, they were

*not new*, am I to be charged with falling down and worshipping at *his* shrine? I hope to be *preserved* from falling down at any man's shrine, or from worshipping any image or any particular view or doctrine that man may choose to declare or set up. And may I also be preserved from assuming the *judgment seat*, thus condemning and endeavoring to pull down any man or any doctrine, because, in my child-like state, I may not comprehend it. I know what I have to do, if I *do right*, and that is to sit as at the feet of the Master, there waiting to hear his voice and to know his mind and will concerning me, and, as it is made known, to be faithful in *doing* it. This faithfulness may require me to abide in silence in his courts, or to mingle with my brethren and invite, encourage and persuade them to come, taste and see. Sometimes ability may be furnished the poor instrument to remove the film of education, superstition, ignorance or crime that may cloud the vision of some and prevent them from seeing the beauty and the excellency of holiness.

I am satisfied that if the members of our Society would walk more in obedience to the in-shinings of that Light which shines in darkness, and the darkness comprehends it not, they would more and more become children of the Light, would move only under its heavenly influences, be satisfied with its teachings and have more confidence in its power. They would find it would furnish the means for pulling down all the strongholds of sin and Satan that

abound. I believe there is need for the utterance of the call, "Come out of Babylon, my people!" We talk too much, we find fault too much, seeing others' faults more than we do our own, and, with the beam in our own eye, we go to work to pull the mote out of our brother's eye. I would that we had, like our Divine Master, confidence in the power of Israel's God. For if He had not had this confidence, the mighty works done through Him would never have taken place. It is only as self is humbled and prostrated that we can have confidence in Him, and power given by Him, for in the *other state* it is all in ourselves.

If thou has objection to make against any of the views advanced in this letter, please make them as objections to *my views*, and not to those of ———, or of any other man. If it be *his* views thou does not like, let thy objection be made to him.

I have endeavored to write a plain letter, expressing to thee my views and feelings, and I shall willingly receive from thy hand whatever thou may feel right to give to me.

With a salutation of love to thyself and family, I remain  
thy friend,

SAMUEL J. LEVICK.

CANANDAIGUA, N. Y., Sixth Month 8th, 1849.

*My Dear Wife:*—We arrived at the house of our friend, William E. Burling, yesterday afternoon between four and five o'clock, having travelled four hundred and eighty miles in twenty-seven hours. The ride in the cars from Troy to

Canandaigua was very dusty; the rest of the journey comfortable, and the sail up the North River was very enjoyable, as the moon shone brightly and the scenery is truly grand. On arriving at Amboy, and going aboard the boat, I met our friends, Elisha and Sarah Hunt, accompanied by their daughter, Matilda Underwood, and had their company during the remainder of the journey. We arrived in New York between five and six P. M., and took the Troy boat at six. We had an hour and a half from the time of landing at Troy, until the cars left for Canandaigua at six A. M. I had slept well on the boat, having a quiet room to myself—and was prepared for the long ride of two hundred and thirty miles on the cars. Notwithstanding the dust, we had a pleasant time together.

I feel much better than when I left home. I trust that the Shepherd of Israel may protect thee and our little ones, also that He will watch over me, make a way for me, cover me with the mantle of his love, and enable me to return with the reward of peace.

With much love to you all, I am thy absent husband,  
SAMUEL J. LEVICK.

FARMINGTON, N. Y., Sixth Month 11th, 1849.

TO WILLIAM M. LEVICK.

*Dear Brother William*:—As I have time this afternoon, I thought I would embrace the opportunity to inform thee of our movements. On Fifth-day evening we arrived safely at the house of William E. Burling, who took us to meeting

on Seventh-day. We had an excellent Select Meeting. On First-day morning there was a great gathering of the people. It was thought two thousand persons were in and around the house. We had a favored meeting; Truth reigned over all. In the afternoon we attended South Farmington, very much to our satisfaction. The stone seemed to be rolled away from the well's mouth, and the Spirit of the Lord poured forth. Elisha and Sarah Hunt were in company. This morning the business meeting opened very comfortably, and the prospect is that we shall have a good Yearly Meeting. We have none of the disorganizers present. They held a meeting last week. Two of the speakers who attended it are still in this part of the country, but not at our meeting. The only strangers present except E. and S. Hunt and ourselves, are Johnathan and Katie Hazzard, from Cornwall, N. Y. They are substantial Friends. Much love and unity seem to prevail among Friends here, thus strengthening the belief that we shall have a good Yearly Meeting.

I cannot see when I shall get home, but I now think it will be as soon as I feel clear of *this people*. We have been quite well since we left home, and I feel much better than I did at the time of starting. Friends are very kind, and we are making our home, in company with E. and S. Hunt, at Walter Lawrence's. This is a beautiful country, and Friends all seem to be well off, and to have an abundance of the outward comforts of life. On receipt of this, please write to me, and direct to Rochester, N. Y.

With much love to all of father's family, and my dear daughter, I remain, thy brother in much affection,

SAMUEL J. LEVICK.

FARMINGTON, N. Y., Sixth Month 17th, 1849.

*My Beloved Wife*:—First-day morning, before meeting. As a few moments are to spare, I thought it would be pleasant to hold a little communion with thee, with whom and toward whom, and our dear children, my heart yearns with tender affection. It is more than a week—yes, ten days—since we bade each other farewell, and I have not heard from thee since; though I hope to receive a letter at meeting, this morning.

We have both been very well, and our Divine Master has been with us, to our humbling admiration. The Yearly Meeting closed last Fifth-day, and throughout the several sittings nothing but love and unity marked the proceedings. May gratitude be ascribed to Him from whom all blessings flow. On Fourth-day afternoon we attended Macedon Meeting, which was a remarkably favored opportunity. The Gospel flowed freely, I trust to the watering of many minds. The Lord has been wonderfully pleased to be with me, and to turn the hearts of the people toward me, in that many have been reached. There seems to be a door open for the Holy Word, and my soul has been bowed in prostration before his power. After meeting I went home with

Seth W. Bosworth, where I met with many preeious Friends. It did my heart good to mingle with this family, and with their visitors. Among the latter were a number of Canadian Friends with whom I have been joined as was the soul of David knit to that of Jonathan. Oh, how preeious it was to be together, and how hard to part! We were drawn near together, and thee and our little ones were felt to be *very near* in a season of supplication before Him who condescended to bless us. We have been made to feel that we are in our places at this time.

This morning we go again to Farmington Meeting, which will make the third time that I have attended a public meeting in that house. I had hoped I could have passed away after the meeting last Fourth-day, but I am not permitted so to do. On Sixth-day we attended Williamson Meeting, which was a season of deep and trying labor. This is the neighborhood in which —— lives; and after meeting I was informed that he was present. Oh! it was a very plain time, and my heart was dipped into great tribulation; nothing but barrenness and dryness spread itself over us.

Last evening, attended a meeting at Palmyra—but more when I get home, as I must now go to meeting. This afternoon we are to go to Roehester, where a meeting has been appointed at six o'elock. To morrow there are to be meetings at Wheatland and Mendon, and on Third-day one at Canandaigua. Thence we go to Waterloo and Scipio, and from the latter place start for home, hoping to be with



you the last of the week. So, with much love to thee and our dear ones, I remain,

Thy affectionate husband,

SAMUEL J. LEVICK.

Rochester, Second-day morning. Received thy letter yesterday. Pleased to learn that you are well. Took tea last evening with cousins William and Mary Hallowell. They were well and very kind. We are well.

PHILAD'A, Seventh Month 2nd, 1849.

*My Beloved Wife*:—It was pleasant to hear, through mother, on Seventh-day evening, that you were all well. Health is a great temporal blessing, and to keep it we see that many endeavors are made. Fear seizes hold of the strong man when any little disturbance gives evidence that something is out of order. Physicians are applied to, and their nostrums are swallowed; much money being expended to make whole that which is halt. It is true health is a great blessing; and we might reasonably hope to preserve it, if we would only let our moderation appear in all things. I trust *that care* which is requisite will be extended by thee over thyself, and our little ones, as well as over D.

We have the cholera, here in the city, as much as at any previous period this season; but it seems to be confined mostly—though not wholly—to the low and intemperate. In Camden some cases have occurred among our friends.

Mary Browning's sister died of it last week, and Deborah Lippincott and Kezia Cole have had it. I attended Camden Meeting on Fifth-day, and again yesterday, when I went home with William Folwell and passed the remainder of the day. My own health is good, and I desire its preservation.

Speaking of health, there is a health which is of more value than that of the body; even that health which was referred to when the language was addressed, "art thou in health, my brother?" Alluding to the health of the soul, the immortal part. It is of great value to feel and know that we are well; that *all is well*. To know our peace to be made with our Heavenly Father, and with all mankind, is more to be desired than corn, oil or wine. To feel *this health* is worth more than the possession of worlds, for worlds could not purchase it. Adorable be the name of my Heavenly Father, it has been my privilege so to feel since my return, and my heart has been made glad in the belief that my name is written in the "Lamb's Book of Life." Oh! what is it not worth to feel this trust? What sacrifice is too great, what toil too much, what privations ought we not willingly to endure, that we may feel and have the evidence that we are children of our Father in Heaven. Here then we may say, Come life or death, come riches or poverty, come prosperity or adversity—having an anchor to the soul both sure and steadfast, we shall know peace and resignation, enjoyment and love to cover our minds. That we may unitedly be partakers of this pure feeling, this Heavenly

love; that it may be our concern to be filled with that which will make us fruitful in the field of offering, and joyful in the house of prayer, is the earnest desire of my soul. As we walk in the light of the Love of God, and keep his commandments, we shall come to know an enlargement of this love, and an increase of strength to resist the temptations that surround us.

With love to thee, to our dear ones, to grandfather, to cousin Ellen Hallowell, and to all the rest, I am, in the bonds of true affection, thy husband,

SAMUEL J. LEVICK.

PHILADA., PA., Seventh Month 26th, 1849.

To \_\_\_\_\_.

*Esteemed Friend:*—Thy interesting and acceptable letter came to hand this evening. I perceive by the heading that thou art in Dutchess County, and I am *glad* that thou art there, for I thought thy pallid cheek needed the invigorating influence of country air to renew it to its wonted hue. There is, too, in the quiet retirement of the country, that which is congenial to a mind seeking Truth. In the dark solitudes of the forest, when shut out from the hum of busy life, and from the excitement that surrounds us in the city—when naught is to be heard but the rustling of the branches stirred by the breeze, or the happy and melodious notes of the warbler, or the lively chirping of the squirrel—we see and feel in everything around us, that one great Power made us all.

As we are thus turned to look to Him we love, and as the heart is poured forth in true devotion, it will breathe the language, "Holy Father, make me as thou wouldst have me to be." Then do we feel that we have been brought by the power of his love into a state of willingness to be formed by his Holy Hand; that we have given up our wills to the direction of his pure Spirit. Amid forest surroundings, seated on a fallen tree, I have passed hours of joy, and have shed tears of gratitude, for the seasons of Heavenly love and favor which I have been permitted to enjoy. At such times, when my heart has been filled with love, and my sympathies have gone out to the whole human family, I have looked on mankind and beheld inconsistencies and diversities of belief—the same which have cast a disheartening influence over thy mind—which, at that stage of my experience, I was unable to understand. But I soon found that if I was willingly obedient, standing ready to do that which was opened to my view, and made plain—even if it was to *be still*, and not do anything, or to withdraw from that in which I had been engaged, and which had seemed right at the time—a covering of peace and joy would come as a mantle over my spirit.

The most important duty to be performed, the most valuable lesson to be learned, is to *be still*; that is to know a quieting of the active reasoning power of the human mind. "Be still, and know that I am God," was an injunction given to a people in a former day. It is only as we become still that we can know the Truth, or can approach our Heav-

only Father. What I mean by *we* is the *natural* man; our own reasonings and deductions can never give us a knowledge of the Truth; and while we seek to arrive at it through this medium we shall ever fail to attain. This is the cause of such a diversity of opinion among men, as to "what is Truth." One man, by his powers of mind, by reading, etc., draws one conclusion, another man another conclusion, and a third still a different one; yet they all claim to be in the Truth, all think they have the Truth; they are even ready to make sacrifices for the Truth *as they view it*.

A true knowledge of God is not to be attained by the natural man. He can, by his reasoning powers, draw correct conclusions concerning natural things; indeed, these powers have been given him by the Creator for this very purpose; to supply his wants, and to place him above the brute creation; but they will never enable him to arrive at a knowledge of the Truth. In order to attain this he must experience *another birth*; not a natural, but a spiritual one, effected by the Holy Spirit upon that (in man) which is pure and passive to its power. Man must know a willingness to be given up entirely into the hands of his Heavenly Father. If this Power is allowed to operate, the result is the birth of the immortal life, the child of God, that which *can* know the Truth, and which can enter into the Kingdom of Heaven. This child does not depend on reason, nor *does it reason* concerning the things of God. The food of this child is the bread of life, which is dispensed by its Creator, and which

comes from Heaven. Its teacher is Christ, and in his school it progresses from lesson to lesson, until its comes to know (not merely to believe, but to *know*) what Truth is.

All who have been thus begotten, thus nourished, and thus taught, *know one another*, and speak the same language, according to their growth from a child upward.

I am thy sympathizing friend,

SAMUEL J. LEVICK.

Eighth Month 7th, 1849.

*My Beloved Wife*:—Yesterday afternoon I attended the funeral of our esteemed friend, Matilda Underwood [daughter of Sarah Hunt], that dear young woman who was with her father and mother and ourselves in our visit to Genesee. I had not known of her illness, nor did I hear of her death until one o'clock yesterday, and the funeral was to meet at three. I procured a horse and sulky, and by much exertion arrived there about half an hour late. It was a solemn season; a trial to me to part with one in the morning of her day, and one whom I highly esteemed. Her dear mother and sister, also her father [Elisha Hunt] bore up in a wonderful manner. Her mother told me that it was a Heavenly precious time, that she had a clear view that all was well with the departed. Great, indeed, is the trial but who could ask to have her back again. I felt glad that I had the opportunity of being present, for it was a favored, solemn season. Her disease was remittent, running into congestive

fever. She was ill only nine days. Thus was a bright flower plucked in all its bloom; yet she lives where her beauty and loveliness can never fade.

Hoping to hear from thee soon, with a heart full of love to thee and our dear little ones, and to all inquiring friends, I am, in much affection, thy husband,

SAMUEL J. LEVICK.

PARKESBURG, Penna., Tenth Month 24th, 1850.

*My Dearly Beloved Wife* :—I am here waiting for dinner, in company with William E. Bailey and wife, on our way from Caln Quarter, held at Sadsbury. It has been a day of close dealing, but, blessed be God, his power carried me over all, to the declaring of his great word of life and salvation, to the solemnizing of many minds.

I feel—if it were consistent with the Divine will—how gladly would I come to you this evening, instead of sending this messenger; but the Lord ordereth otherwise; and I am bound for his cause, and the precious testimony of Truth.

I am on my way back to London Grove, and the prospect is to attend meeting at Kennett Square on First-day, and to be at home on Second-day if the Lord will.

I am, and have been, very well. I arrived at West Chester about six o'clock, and chose the Mansion House for my place of entertainment while in that town. In the morning I attended meeting, and after dinner started for William E. Bailey's. The distance is about fourteen miles, and I had a

ride of one mile, thus making a walk of thirteen miles. I was not much fatigued, and slept well. I have been taken care of.

I remain in the bonds of near affection, thy husband,

SAMUEL J. LEVICK.

WHEELING, W. Va., Eighth Month 21st, 1866.

*My Dear Wife:*—After a refreshing night's sleep, I sit down to inform thee of my whereabouts. I arrived here last evening after a very pleasant day's ride. I had good company all the way. On the cars, met Edward Parrish, who was on his way to Detroit to attend a pharmaceutical convention, also the wife of Edward Walton, who was going to New Brighton to visit her mother. I had her company as far as Pittsburg, and Edward's to Wellsville. At Pittsburg I met Elida John, with wife, daughters and niece, bound for Sterling, Ill. When we left Pittsburg, the heavy, leaden clouds portended rain; and soon it began to fall, and continued for some time; but at length the clouds dispersed, the sun shone out, and beamed brightly on the placid waters of the Ohio, along whose banks we were whirled at a rapid rate of speed.

The crops look fine, and the green apple orchards bending and breaking under their loads of fruit, were beautiful to behold.

I discovered that the cars did not make any connection from Bellaire last evening, but I found, on the train, a man who kindly put me in the way to reach my destination







*Samuel Revick.*

without any difficulty. He advised me to go to Wheeling, remain there over night, and in the morning take the stage, which goes directly past Joseph Mead's house. I gladly followed his advice, and now I am here, stopping at the Grant House.

I have been called to breakfast, my trunk must be ready, and the stage is to start in an hour from this time. . . .

With much love to all my friends, thy affectionate husband,

SAMUEL J. LEVICK.

MT. PLEASANT, Ohio, Eighth Month 29th, 1866.

TO JANE F. LEVICK.

*My Dear Daughter* :—It is now more than a week since I left my home, with its dear ones, the thoughts of whom fill my heart, and my secret prayers often arise to my Heavenly Father, that preservation may be extended unto you all.

Two sessions of the Yearly Meeting have been held, and now (Fourth-day morning) we are to have a meeting for worship. Since I wrote to you at Lloydsville, I have had a very interesting time among Friends and others. On Sixth-day evening last I attended an appointed meeting in the Methodist Meeting-house, at St. Clairsville. It was a season of Divine favor, such as it has not often been my lot to experience. The people appeared very tender, and expressed a desire that my lot might be cast among them again.

While in St. Clairsville we were entertained at the home

of Jane Edgerton, who is a relative of brother John C. Lester's, being the daughter of Issachar Foulke, who removed to Ohio, from Richland, many years ago. When I went to her house I did not know of this relationship.

On Seventh-day morning, Benjamin Tomlinson and myself left St. Clairsville, on horseback; the horses having been provided for us by Samuel Tomlinson, the Friend at whose house we are now stopping. The distance was over ten miles, and the road such a one as thou never saw. The hills very, very steep, and the great rain that occurred a few weeks ago has made them almost impassable for equestrians. We got through safely, however, and arrived at Mt. Pleasant in time to attend the Select Yearly Meeting. A small one it was; and to me a very trying one. I obtained very little relief from expression—a great contrast with the meeting held the evening before. Returned to S. T.'s, and on First-day morning attended a large meeting in the old meeting-house at Mt. Pleasant, where formerly had stood many of the noted ones among Friends, but now they are gone. In the afternoon had an appointed meeting for Friends and others; and the invitation was extended to "Orthodox" Friends, some of whom were in attendance. Of this number was Caroline E. Talbot, who spoke most interestingly. She is a dear Friend, and so sweet-spirited. She wanted to take me home with her, but I did not go then.

We have, at Yearly Meeting, the company of Bennet S. Walters and Nathan Thomas, from Iowa; Rebecca John

and Chas. Teas and wife, from our own Yearly Meeting, and several other Friends. The burden of the word has rested principally on myself in the public meetings, which have been comfortable. Last evening I had an appointed meeting about two miles from my lodgings, at a place called Berg, or *Hole in the Ground*. The company was an interesting one, and the Word flowed freely toward them. We were baptized deeply together, and the meeting closed under a solemn feeling.

I often experience a deep sense of outward loneliness, and at times feel almost discouraged by the prospect of the work that is before me.

Write to me at Barnesville, Belmont Co., Ohio; after that at Columbus, and still later at Springfield. I have not yet heard from you. I am getting along right well as to the body.

With a great deal of love, thy father, affectionately,

SAMUEL J. LEVICK.

ROCHESTER, Penna., Ninth Month 1st, 1866.

TO LEWIS J. LEVICK.

*My Dear Son* :—We arrived here safely, and have to wait for the cars to take us to New Brighton, where a meeting has been appointed, at my request, for this afternoon. We left Wheeling, Va., this morning, having had a meeting there last evening in a Presbyterian house of worship. I

expect to be at Salem, O., to-morrow, attending the meeting there in the forenoon, and I am looking to see whether way will open for a meeting at Damascus in the evening. This is where those Friends called "Gurneyites" are to hold their Yearly Meeting next week.

Thy letter was received, and its interesting contents noted. It is the only letter I have had from home. I was very glad to hear that you were all well, and getting on so satisfactorily. I am not feeling very brisk this morning, having taken some cold, but I think I shall be better this evening. The Yearly Meeting closed on Fifth-day afternoon, in a very solemn manner, and in the evening I had an appointed meeting at Harrisville, and yesterday morning one at Farmington, on the way to Wheeling. As thou sees, my face is now turned homeward, and if I could I would come. Oh, I have had the Divine Arm around me, and his' presence has been the crown and diadem of all our meetings! Friends are very kind, and I have not wanted for way to attend to all my duties, yet I often feel a deep sense of loneliness. I hardly think I shall go to Zanesville, but if I feel better I may go by way of Springfield, and rest there a day or two. Benjamin Tomlinson is with me, and he is a very kind and attentive companion. If I go on, I think he will accompany me. I am writing on my carpet-bag, in the station . . . . .

My dear wife, my heart salutes thee in dear love. The Lord has caused my cup to run over, and I feel that I must

stand resigned to his will; for I well know that if I should consult my own feelings I should soon be at home.

With a heart overflowing with love to you all.

SAMUEL J. LEVICK.

DAMASCUS, O., Ninth Month 3rd, 1866.

*My Dear Wife* :—Thinking from the character of the letter that I wrote to thee and Lewis, when I was at the Rochester depot on Seventh-day, that you would be anxious to hear from me, I sit down this morning to give thee fresh tidings. We are now at the house of our friend, the widow Bruff, where father and I stopped twenty-six years ago, and where he came near being seriously injured by a heifer. Thou has heard me speak of the occurrence.

When I wrote on Seventh-day, I was not feeling very well, but on arriving at New Brighton we went to Thornton Walton's, where a good repast and a comfortable nap so refreshed me that I attended the meeting appointed to convene at half-past one o'clock. Thornton's wife was a school-mate of thine at Martha Hampton's at Buckingham. Her name was Bean.

Leaving New Brighton about half-past three o'clock, we arrived at Salem about half-past five, and went to John Satterthwaite's, where we remained over night. On First-day morning attended Salem Meeting, and in the afternoon were brought to this place by Barton Heacock, son of Nathan Heacock, who was once at our house. I had rather

looked toward having a meeting here, but way does not seem to open for it, at this time. I am here mingling with those Friends called "Gurneyites" who have come here to hold their Yearly Meeting. A large number of ministers are in attendance. Last evening was passed very pleasantly with these Friends, and in answer to inquiries made, I had the opportunity of opening out many views, and perhaps of dissipating some prejudice. The evening closed very comfortably, and I had a pretty good night. I seem to be improving in health, and feel quite comfortable this morning.

I remain thy dearly attached husband,

SAMUEL J. LEVICK.

Near ALLIANCE, Ohio, Ninth Month 4th, 1866.

TO CHARLES M. LEVICK.

*My Dear Son Charles:*—Having yesterday, at Damascus, written a letter to thy dear mother, and now thinking that it will be pleasant to thee to have a letter from me, I sit down to write.

I feel my heart drawn toward you all in great nearness, and I doubt not that thou and all the rest are doing what you can to make your dear mother comfortable; also that you are attending to business, so that we may have something provided for the support of these poor bodies.

I have, until now, been traveling through a beautiful and fertile country, but a very hilly one. Here the surface and soil remind me of our own neighborhood. The corn



crop is very good, and the people are abundantly blessed with enough to eat; but, as is too much the case in our section, they are careless about the *one thing needful*. I never traveled so much through a farming country, and saw so little going on in the earth; so little work. True, it is a wool-producing district, and I have seen thousands of sheep climbing the hills, and grazing in the rich, green pastures. Farming land here is almost as high-priced as it is with us.

Tell thy sister and thy brother Lewis that I am in the neighborhood where R. P. lived and died.

I left Damascus yesterday morning, having there met with a number of agreeable Friends, and among them two from Maine, who were the parents of one of Lewis's college-mates, who died last fall. His mother gave me his photograph for Lewis, and I enclose it in this letter.

My friends, Joseph S. Hartley and Benjamin Tomlinson, have gone to Alliance this morning to ascertain whether they can obtain a suitable place for a meeting this evening, and if they succeed in finding one, they will appoint or give notice of the meeting, and we shall go there from this place. The distance is about three and a-half miles. I have some prospect of stopping, this afternoon, at a large school for both sexes, which is in this neighborhood.

Tell thy mother I met with Caroline E. Talbot yesterday, and she told me that she had written to her. I was very glad to learn this, for if her letter did mother as much good as what she *said* did me, I know it must have been good to receive it. She is an unassuming, delicate little woman.

Under the pleasant atmospheric influences around me, I feel right well this morning, and have concluded to defer my visit to cousin John Thomas's at Springfield, and to go forward to Chicago, and thence to West Liberty, Iowa. Prairie Grove Quarterly Meeting is to be held near West Liberty, next Seventh, First and Second-days. I shall probably remain in Iowa a week or ten days, and then go directly to Richmond, Ind., stopping only at Fall Creek on my way.

I think you may venture to send a letter to me at West Liberty, and another at Mt. Pleasant, Iowa. I shall write to John Thomas, requesting him to forward my letters, also to the Postmaster at Columbus, Ohio.

I am affectionately, thy father,

SAMUEL J. LEVICK.

CHICAGO, Ill., Ninth Month 7th, 1866.

TO SAMUEL J. LEVICK, Jr.

*My Dear Son Samuel:*—This morning finds me in the metropolis of the West, having arrived here last evening near ten o'clock. We came from Alliance, Ohio, in about sixteen hours.

When I wrote to thy brother Charles I spoke of my friends having gone to Mt. Union to make arrangements for a meeting. It was appointed at the Methodist Meeting-house, and a very interesting occasion it proved to be. It was attended by hundreds of young men and young women

who are students at the college; and these, together with the inhabitants of the village, made a very large gathering. Gospel truths were poured out freely, and to many it was a season that I think will not soon be forgotten.

The next day we returned to Joseph Hartley's and attended the little meeting called Cope's Run. In the evening went to Alliance where a meeting had been appointed for us, in the Methodist place of worship. It was a good-sized company of people, who were evidently strangers to our manner of worshipping in silence, so I introduced myself by reading my certificate, which appeared to be satisfactory. After a time of silence I found my way open to unfold unto them the Gospel of life and salvation, showing the necessity of coming to Christ, and drawing water from the *wells of salvation*. It proved to be a favored time; oh! may the glory be ascribed unto our Heavenly Father to whom alone it is due. It is no slight trial, my son, to appear before hundreds of strangers, all watching to see what can be found fault with.

We had a pleasant ride, yesterday, through Ohio and Indiana, and this morning at nine o'clock we start for Davenport, Iowa; we are due there at half-past five o'clock this afternoon. To-morrow morning we expect to go to West Liberty, near which place the Quarterly Meeting of Prairie Grove is to be held on to-morrow and the two following days—Seventh, First and Second-days.

I am with much affection, thy father,

SAMUEL J. LEVICK.

BURLINGTON, Iowa, Ninth Month 17th, 1866.

*My Dear Wife*:—A few hours ago, I wrote, with a pencil, some lines, informing thee that we were about to depart from the State of Iowa. That note was written at Mt. Pleasant, and now we are here waiting for the train which is to take us to Chicago, at which city we expect to arrive in the morning. We are looking forward to having a meeting appointed there to-morrow evening, if way should open for it. From Chicago we purpose going to Indianapolis, and thence to Richmond.

Last Third-day afternoon, under the care of Abner Pope, who resides near West Liberty, we proceeded to Atalissa and attended a meeting, appointed for us, in the Presbyterian Meeting House. The gathering was not large, but the meeting proved to be very satisfactory. Returned to A. Pope's to lodge, and in the morning (having sent word before, and having the way made open), we went to Springdale Meeting of "Gurney Friends"—so called here—in company with Nathan Macy, one of their members, at whose house we stopped on our way to the meeting. Friends received us kindly, placed us at the head of the meeting, and were very kind after meeting, inviting us to their homes. We accepted the invitation of Dillworth Schooley, and after dinner rode seven miles to a meeting appointed among them at Honey Grove. We were a little late in reaching the place, and found the house filled. We soon gathered into a precious solemnity, and oh! what a tendering season we

were permitted to enjoy. The word of life flowed out, and we were deeply baptized together. Many of their members were absent, having gone to their Yearly Meeting at Oscealoosa. We returned to Nathan Macy's, and stayed over night. In the evening I had a very sweet, refreshing opportunity with three young people. It was worth the visit here, to have this Heavenly season. Next morning we went to West Branch Meeting, "Gurney Friends," where there was quite a gathering of people. Here we found rather more reservedness, than at the other meetings, still we were welcomed, and a very comfortable season was our portion. We dined with a Friend named Jonathan Wilson. Both he and his wife treated us very kindly. At this meeting, and at Springdale, I met my mother's friend Anabella Winn, wife of Thomas Winn. She was very kind, and desired the blessing of the Holy One upon me.

From West Branch we returned to West Liberty, and stayed all night with Thomas Brown who, on Sixth-day, took us through a beautiful country to Iowa City. In the evening we had a favored meeting in the Methodist Meeting-house, and went to lodge at the house of a "Gurney Friend" named Richard Sanders. We were very kindly entertained, and on Seventh-day morning we took our departure from Iowa City for Prairie Grove; the distance being forty-five miles. Soon after we had started rain began to fall; and a rainy day it proved to be. It was about nine P. M. when we reached Caleb Russel's, where we were

kindly taken in and cared for. First-day we attended Prairie Grove Meeting. It was a good-sized company, and we felt very comfortable in being with them. In the afternoon we rode to Mt. Pleasant, a town of several thousand inhabitants, where we had a meeting appointed for the evening in the Campbellite Meeting House. The gathering was large, and it proved to be a remarkably solemn, quiet meeting. There are several Friends residing in Mt. Pleasant. Whom should I meet here, but Newton Thompson and family, at whose house we were entertained. They have nine children, and are comfortably situated. On Second-day (to-day) we dined with the wife of Bennet S. Walters who resides at Prairie Grove in a comfortable home. We left the place about 2.30 P. M. and came here.

Since I last wrote thee, we have been passing through the most beautiful country for agricultural purposes that I have ever seen. We are both very well, and have been so during all the time that we have passed in this State.

I feel thankful to our Heavenly Father for his bountiful goodness in taking care of us, and making a way for us to discharge the duties placed upon us. May the praise be ascribed to Him who alone is worthy.

With my heart full of love to you all, and with desires for your preservation, thy husband, in the bonds of true affection,

SAMUEL J. LEVICK.

Write to Richmond, Ind.; to Waynesville, O.; and later to Springfield, O.

CHAPPAQUA, N. Y., Eighth Month 3rd, 1867.

*My Dear Wife*:—Here we are at Esther Haviland's, expecting to attend an appointed meeting this evening, at a new building called the Union Meeting-house.

I suppose you have heard, by Benjamin's letter, of our safe arrival at Purchase, where we were kindly entertained by our friends, William Sherwood and wife, at whose house we made our home while visiting in that neighborhood. We saw David Barnes and family, Solomon Haviland and his sons, Mellis Tilton and wife, James Burdsall and wife, and our New York friends, John L. Griffen and wife, and her sisters, Mary and Jane Haydock.

We have had very interesting and favored opportunities in the meetings, as they came in course—also an appointed one at White Plains—and last evening one at Mt. Kiseo: we are now stopping at the country home of Phebe Haight, the mother-in-law of Effingham Coek, where they—Effingham and family—spend their summers. Many have been the inquiries for thee from the different friends whom we have met, and much regret has been expressed because thou art not with us.

So far, I have been right well, and have got along very comfortably. We expect to attend the regular meeting at Chappaqua to-morrow morning, and an appointed one at Amawalk in the afternoon, then to go on to Quaker Hill, at which place Nine Partners Quarter is to be held on Second-day. My Heavenly Shepherd has been to me mouth and

wisdom, tongue and utterance, and the solemnizing influence of his presence has been the "crown and diadem" of our assemblies, I trust, to the refreshing of the weary travelers. May the praise be ascribed to Him, and Him alone. Friends are very kind, and we have great cause to be thankful. Between meetings my time is much taken up, as I find many inquiring minds, and much opportunity for *this kind* of service.

As I am called to tea, I must now close. I have regretted not getting to see sister Hannah Lester before I left. Hoping you are all getting along well, I conclude with a heart full of love to you and to inquiring friends.

Thy husband, in much affection,

SAMUEL J. LEVICK.

POUGHKEEPSIE, N. Y., Eighth Month 10th, 1867.

*My Dear Wife* :—The steamboat *Daniel Drew*, brought us to this place about one o'clock this afternoon.

Yesterday, after attending meeting at Hudson, we crossed the river, and had a very satisfactory appointed meeting at Athens, in the evening. The notice was short, but the house was filled, and among the company I believe there were many who were seeking Truth. We passed the night with our friends, Abraham Lawton and family.

At Hudson we met with George Truman and wife, who are visiting meetings in this part of the country. This is the only place at which we have met them. It was Stan-



ford Quarterly Meeting, held, this time, at Hudson. It was a small gathering—greatly contrasting with our Quarter—and most of the time in the first meeting was occupied by ——, though I found opportunity for the relief of my much exercised mind, and in the women's meeting, after the shutters were closed, I had a very satisfactory service. Several of the Yearly Meeting's Committee were in attendance, and of the number were our dear friends, Rachel Hicks and Robert R. Willets. Truly the condition of our Society is very weak in these parts, and unless a change should take place, their meetings must, ere long, go down. Still, I hope that there may be those found who will be willing to raise the standard of Truth among them.

To-morrow we are to attend meeting here in the morning, and one at Pleasant Valley at four o'clock in the afternoon. After this we go to Isaac Merritt's to lodge, then have an appointed meeting at Oswego on Second-day evening; attend the meeting at Nine Partners on Third-day morning, and have one appointed at Hart's Village (not among Friends) in the evening, then return to this city, where we may attend the Monthly Meeting. After leaving Poughkeepsie, our prospect is to cross the river and go down to Marlborough, thence to Cornwall and Clove, then recross the Hudson and hold an appointed meeting at Peekskill on Sixth-day evening; on Seventh-day to pass through New York, on our way to Shrewsbury, in order to attend the meeting there on First-day. This will close the

service, and then I want thee to come down to Long Branch, and let us have a few days together, enjoying the ocean. Probably brother James or some of the family may be going down on Seventh-day, and thou can accompany them, and come on to Shrewsbury to meet me. We expect to stop at the home of Thomas Williams, or at that of Benjamin W. Corlies, where we shall be glad to meet you, or at Shrewsbury Meeting on First-day.

I have been very well, not having suffered any from hoarseness this time. Brother Benjamin is also well and his company and service have been grateful to me.

[In 1873 Philadelphia Yearly Meeting appointed a Committee to visit the Indian agencies under its charge. In pursuance of this appointment, they went, in the Sixth Month, to Nebraska and Kansas. Samuel J. Levick was one of this Committee.]

GREAT NEMAHA AGENCY, Nebraska, Sixth Month 21st, 1873.

*My Dear Wife*:—We arrived here night before last, after a very pleasant ride from Omaha. Our route lay along the valleys of the Missouri, the Platte and the Nemaha Rivers, to White Cloud, in the State of Kansas. Here we were met and conveyed to the Agency, arriving there after dusk. We found Deborah F. Wharton and her daughter-in-law, Susan Wharton, also her grand-daughter, Hettie Thurston. All well. Yesterday morning, soon after breakfast, Agent Lightfoot, with David Petitt and myself, started out to take a view of the Agency, to see the Indians in their

homes, and to examine their improvements. We were much interested in our trip, having an opportunity of seeing the Indians in their different conditions. Among the first that we visited was a family living in a bark house. They were just eating their breakfast, sitting down on the ground. They had some visitors, and the head of the family, having been away, his countenance gave evidence that he had been using "fire-water." We did not tarry long, but went on to another home, which was very different. A snug log-house and a flourishing garden, with a variety of vegetables. Both the corn and the potatoes on the reservation are the finest that we have seen this season. After having visited a number of houses whose interiors looked snug and comfortable, we went to the school-and-mission-house for children. In the latter part of the afternoon we held a council with the Iowas, where were all their chiefs and head men and braves. Speeches were made by some of us, and replies came from all the chiefs and from one deposed chief. He and several of the others were attired in the Indian costume. The opportunity was interesting and satisfactory.

We now start for the Sac and Fox tribe, to hold a council with them this afternoon. On Second-day we are to go to the Otoe Agency, where we shall probably be detained a day or two, and then start homeward on Fifth-day, arriving in Kansas City on Sixth-day evening. Should it seem to be feasible, we shall try to reach Richmond, Ind., so as to pass

First-day there, and then go right through to Philadelphia. We may, however, have to remain over First-day in St. Louis. The weather, though warm, is delightful, being tempered by a fine breeze.

As the time has come for us to go, I must conclude. So, with much love to you all, I am thy affectionate husband,

SAMUEL J. LEVICK.

OTOE AGENCY, Sixth Month 25th, 1873.

*My Dear Wife* :—We arrived at this place night before last, having made the journey from the other agency in one day. About seventy miles of the way, we came by rail, and thirty by wagon. Yesterday we were very busy examining into the condition of things, and riding round over a portion of the agency.

Here we see Indian life in all its native conditions. They live, most of them, in their original way in wigwams and lodges, in village style, with all its accompanying filth. These villages are occupied by several families, each having its place. The wigwams are made of wooden frames, lined with skins, and covered on the outside with a thick covering of sods. The only light is admitted by an opening at the top, which serves also as an outlet for the smoke. The fire is made in the middle of the ground-floor. A long entry leads to each of the wigwams. They are quite high, and on the outside, at a little distance, look like huge haystacks. Here we see the Indian dressed in his native style; the men — many of them — wearing, nothing but a cloth

around their waists, and a blanket thrown loosely over head and shoulders. Some wear only the cloth, without the blanket appendage. The squaws and girls wear loose dresses and slips, and the boys wear shirts, sometimes with the additional blanket. The small children run about without any clothing. Many of the men have their heads shaved, leaving only a small tuft of hair; both head and face are painted red. Many of them wear red leggings, and red and green blankets abound. They are an indolent tribe. I have seen but two men at work since we came here; one was dressing his potatoes, and the other, an old man, was making arrows.

Our friends Jesse and Sybella Greist have been very kind to us, and they are doing all that they can to make us comfortable. Our presence adds much to Sybella's cares, and for this reason, if no other, it would seem desirable to make our stay as short as may be, in order to get the necessary information. But aside from this I am quite anxious to reach home. Deborah Wharton was quite poorly yesterday, but is better this morning. The weather is very fine, being warm and clear. Seventh-day night and First-day it rained; but with this exception I have not had a rainy day on this journey. The country here is very fine, and a delightful breeze is blowing most of the time.

We have a council with the Indians this morning at nine o'clock, so I must get ready to go.

With much love, thy husband,

SAMUEL J. LEVICK.

## CHAPTER VII.

## THOUGHTS ON SPECIAL TOPICS.

## MY TWENTY-FIRST BIRTH-DAY.

Thus has ended the thirtieth day of Eighth Month, 1840; it being the first of the week, and the first of my entrance upon legalized manhood. I cannot say that I had been looking forward to it with any more anxiety than to any other birth-day. In fact nearly half the day had passed before I thought of it. I am not one of those who believe that a youth steps from boyhood to manhood in one day; but, on the contrary, that the development is gradual, and that *every day* is a factor in the transition. I regard not this day as the entrance-gate to freedom, or to such liberty as would absolve me from giving heed to parental advice, or solicitation; for I feel that my status in these particulars is the same that it was a year ago. It is true that I now occupy a different position, and stand in a different relation to the community in which I live, and to the religious Society of which I am a member—as I am now amenable to both of these for my conduct—but I do not expect to change, in the least, my bearing toward either of them, though I do desire to be found walking in more faithful obedience to the law of my Heavenly Father, written in my heart. I firmly believe that this law, as revealed to us individually, and followed by us faithfully, is sufficient to lead and guide into all Truth.

SAMUEL J. LEVICK.

## LABORING WITHOUT A CALL.

ADDRESSED TO YOUNG FRIENDS.

“When the Son of Man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of his glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. . . . Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . and these shall go away into everlasting punishment, but the righteous into life eternal.”

It is with me thus to write this day, for my spirit has been bowed, in view of the nature of man's transgression of the law of his God. How insidious are the means used by the old enemy of man's peace, to draw him away from the Lord, his Creator, and thus produce enmity between him and his God.

For you, children, who are in an especial manner the object of his embrace, for *you*, are these lines penned. My desire for you is that Satan may not have you to sift you as wheat is sifted, and to destroy the seed of the Kingdom that has been sown by the good Husbandman in your heart—hence I feel

to warn you of his devices. The means he is now employing are not those to lead you into any *apparently wicked* ways; it is not the gratification of your sensual appetites, of your carnal desires, that is leading you astray; oh, no; but a more deceitful course is he taking, by presenting evil in a refined dress, and calling you to the performance of "good works;" even to upholding the glorious principles that Jesus Christ bore testimony to. It is not in breaking the commandments of the law, but in *doing the works* called for by the Gospel, that the enemy of man is slaying thousands. Oh, see how artful are his ways, for it remains to be true that he is the most subtle of all the beasts that the Lord God has made! He is now trying to teach you that by *obeying him*, you can do justly, become temperate, plead the cause of the poor and oppressed; yea, even love your enemies, and have a knowledge of God. Thus, dear children, though you see him not, and know him not, is he stealthily leading you away.

Mine eye having been opened to see these things, in the love of the Gospel I write unto you to warn you and to assure you that this seducer is the father of lies; that he is, and ever will continue to be, a liar, for the truth is not in him.

Oh, ye sons and daughters who are thus being led captive, for you is my spirit under deep exercise, and I feel called upon to write to you, and to remind you that the Lord your God is watching over you for your redemption, and that "it is not in man that walketh to direct his steps" aright. The



outward acts of the Gospel may be done in our own will; but to be *availing* they must be performed in the *Spirit* of the Gospel; for as faith without works is dead, so likewise works *without faith* are dead; and here is the evil spoken of; we are resting on works: the activity of the natural man has opened a way for the enemy to come into the mind, and to lead it astray into the performance of labor as a *good work*. But no work is really good unless it has been blessed; and the Lord will never bless that which He has not called for. I allude to spiritual labor at which you may be toiling, but not receiving any reward.

The cause, dear children, of your being thus led captive by the prince of the power of the air, has been the want of your keeping silence before God. Ye have not waited for Him; ye have not learned patience, one of the great virtues, one of the essential ingredients in the character of the Lamb's followers. I have known this from experience; and I now believe myself bound to write and declare that it is not the *amount* of labor we perform that will be accounted unto us for righteousness, but in what we do, being done by and under the immediate direction of our Heavenly Parent; and that one of the most important lessons we have to learn in our Christian travel, is that of being willing *to do nothing; to be still*. "Be still, and know that I am God" was a Divine injunction; and from it we learn that without a stillness of all that would be *active*, we cannot know God. Such has been the experience of the Lord's servants in all ages;

the prophet of the Lord knew it, when he commanded, "Keep silence before me, all ye islands, and let the people renew their strength." If this was necessary for a *renewal* of strength, how much more so to obtain that strength in the first place, that we may be able to wield those potent weapons which will ward off the assaults of him who is the enemy of our soul's peace.

I write thus, not because I wish to discourage any in the performance of a duty that the Lord is requiring at their hands, be it seemingly great or small; but that ye may know that many who are laboring are receiving no reward.

Like the children of Israel, you have, because of the famine, gone down into Egypt, and have there increased and multiplied, and a king has arisen who knew not Joseph; and you will, sooner or later, feel the persecuting power inflicted upon you. Oh! then, come out of Egypt, and prefer rather to suffer with the Seed in traveling through the wilderness, than to remain where you are; knowing that the Land of Canaan has been promised unto our fathers, even a land flowing with milk and honey. Then will you see that the weapons of the Lord's warfare are not carnal, but spiritual, and mighty, through God, to the breaking down of the strongholds of oppression and violence, of hatred and debauchery, with which the land is filled. The Hivites and the Perizzites and the Amorites—all these enemies will be destroyed by the power of the Lord. It was only as Israel dwelt alone, separated from the surrounding nations,

that they overcame their foes; it was only as they followed the pillar of cloud by day, and the pillar of fire by night, that they were safe; and we see the evils that befel them for want of patience, even after they had beheld the fire of the Lord upon the mount, and had heard the thunderings and the voice—yet, because their leader tarried, they became impatient, and demanded that a god should be made, and a golden calf was made; and even this people, that had been so highly favored, worshipped it; and said, “These be thy gods, O, Israel, which brought thee up out of the land of Egypt.” Such was their idolatry, even after they had beheld the Almighty Power of God, so marvellously displayed unto them. May not we, of the present day, find deep instruction in this account, and learn from it the necessity of being patient, and of not desiring to awake our beloved “until He please.” If we can only learn the important lesson of tarrying at Jerusalem until “endued with power from on high”—well will it be for us; for then shall we be preserved in safety, and “the arrows of the enemy will fall harmless” by our side.

SAMUEL J. LEVICK.

First Month 10th, 1844.

“MIND THE LIGHT.”

Whatever makes manifest or plain, is Light. God is represented as Light; therefore, the word itself represents God. “God is Light, and in Him is no darkness at all.” Every measure of Light is that much from God. Then let

none reject these rays as they come to them. The child receives them through the parent and through everything which he sees or hears that is good, even from the pages of a book. These varieties of Light may properly be called *reflected Light*, just as the moon, which to us appears luminous, reflects the light of the sun. This reflected Light makes many things appear measurably plain by removing a portion of the darkness and lighting up what would otherwise be obscure.

We know that, as human beings, our first condition is the darkness of ignorance. We come into the world ignorant, and it is only as the Light dawns upon our understanding, that we begin to comprehend natural things. This is the twilight of our childhood. Then the reflected Light from our parents, our teachers, our books, and whatever other influences for good may be around us, is sufficient for us to walk by until the *direct Light* begins to dawn upon our spiritual understanding. This last is "The true Light, which lighteth every man that cometh into the world." "For the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life." It should be every man's duty to seek to know, and, knowing, to *obey* this law. It is given to a man just as plainly as a parent makes known his will or law to his child, and it is especially adapted to our present want. It should be the purpose of every son of God, every one who has experienced the new birth, to bear witness to his (spiritually)

younger brethren of the importance of hearkening unto and obeying the voice of God, so that they may live in the enjoyment of all the good things of the Father's house, and by keeping in that safe habitation, without even the desire to wander away, they may know what it is to enjoy the Father's presence in their youth, their manhood, and their old age. This is the nearest approach that can be made to heaven while in this state of being, and the only limit to the measure of our enjoyment will be our capacity to receive it.

It is time to have religion sifted from all the rubbish with which it has been covered by designing, selfish men whose interest lies in keeping it thus covered. If it were presented in its true light and made to appear *just what it is*, there would be many more than there now are who would embrace it, and it would also be found that many, very many, have it without knowing what they possess; so different is the treasure occupying a secret place in their hearts from that which is described in learned disquisitions upon religion.

If we are honest in our profession, and sure of the possession of this treasure, we shall want all others to enjoy it with us. We shall desire to keep nothing back that might be of benefit to them, but—as we may feel commissioned to do so—we will say unto the people, far and near, “Mind that which makes manifest, for *that is Light.*”

SAMUEL J. LEVICK.

## A KNOWLEDGE OF RELIGION.

We do not need to have multiplied theories or speculations concerning religion—for the world is full of these—but we *do* need that mankind should be instructed to attach great importance to the value of time, and to place a true estimate on the worth of life.

Teachers of what is called religion are often more interested in promulgating their own theories and in proselyting to their own sects, than they are in acquainting themselves with a knowledge of Truth and then instructing the people therein. It is, indeed, lamentable that this knowledge should be so lightly esteemed and so little possessed by the world. Mankind, for centuries, have been led to look to the priests and theological teachers for spiritual instruction, when—sad to contemplate—too few of these have had any to impart, and these few have possessed it in but small measure, and have been unwilling to give out the little that they had. The disposition still exists among some who are called ministers of the Gospel to keep the minds of the people in darkness, in order that *they* may have the greater hold upon them, for they know that the acquisition of a true knowledge of religion elevates man and turns him from a dependence on his fellow-man to a trust and confidence in God.

While it is our duty not to reject any means, but to make use of all that are within our reach which can confer on us

this knowledge, still it remains to be a truth that the knowledge itself ever has come, and ever must come, from God. We know that there are forms of it that come to us through instruments—such as anointed Gospel messengers, the experience of all good men, and, most of all, the Bible, whose contents are so full of instruction—yet the saving knowledge of God must come to us, as it came to his saints and children in the past, by the revelation of his will in the soul. “Because that which may be known of God is manifest in them, for God hath showed it unto them.” “He hath showed thee, O, man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.”

Now there has been no change with God, for in Him “there is no variableness, neither shadow of turning.”

SAMUEL J. LEVICK.

NO DATE.

#### RISE AND DECLINE OF FRIENDS.

[Written on the margin of a Pamphlet entitled “The Decline of Friends; Causes and Remedy.”]

The cause of the *Rise* of the Society of Friends was *obedience to duty to God*, the great Teacher of mankind.

The cause of the *Decline*, or absence of growth in the Truth, is that its members, as a whole, lack obedience to duty to God and love other things more than they love Him. Jesus said, “He that loveth father or mother, . . .

son or daughter (objects of strongest earthly affection), more than me, is not worthy of me.”

In Nature, like causes produce like results. Equally true is this in Divine things.

SAMUEL J. LEVICK.

### HOME DUTIES.

My mind has been impressed with the importance of a subject which, I fear, does not receive from many of us who are parents the consideration which it deserves.

I refer to our duties at home, within our family circle, for in this sphere are to be found resting upon us obligations, for the discharge of which we shall be held to a strict account. The duties that we owe to our children are so imperative that nothing short of actual disability can excuse us for their non-performance, while the consequences involved in their neglect are so far-reaching that we cannot even estimate the injury that may result.

The object of our great Creator in assigning to our care these tender plants, was not that we should be wholly engrossed in providing outward substance for them and for ourselves; and yet, to judge from the actions of many parents, it would appear as if they thought that such was the case. Neither did he confer upon us feelings of sympathy in order that others should be the objects of it, and our own families excluded. Nor did He give us powers of mind to be cultivated for our own gratification and to the



detriment of our children. Nay, verily; but, on the contrary, we are placed as delegated shepherds and shepherdesses, to watch over the flock of our own household, to observe the early budding and growth of their tender minds and to train them in a way and manner that will be pleasing in the sight of Him who gave them.

Is it not apparent that such watching and such training cannot be given to our children without time and attention? But, according to the generally prevailing custom of those who abound with the good things of this life, the child, from the time of its birth until it is considered old enough to have a governess, is consigned to the charge of nurses, who, from their lack of knowledge, and often of piety, are ill qualified to discharge the duties of care-takers.

When the school-going period arrives, but little opportunity is afforded, and still less is taken, for close companionship with the parents. The mother may be so occupied that she cannot answer a simple question put to her by her child, while the father is so taken up with business that *he* has no time to be "bothered" with childish inquiries, so the little one, repulsed by both parents, but even yet eager for information and craving sympathy, turns to the nurse, or to the kitchen-maid, and receives such as *she* has to impart. The father has, or takes, time to go to a political meeting or to the club-room, and the mother to a meeting of the sewing society or to a sociable, or the two may go together to a lecture or to some place of amusement, thus

making home rather a dreary place for the children, except as the "servants" choose to enliven it.

Accustomed to such an environment, and in view of such examples, the children, while growing up, imbibe a love for excitement and a distaste for the monotony of home-life, instead of becoming inured to domestic attachments and domestic duties which would fit them for their places as heads of families when they come to have homes of their own. Thus their craving is to get *away* of an evening and to mingle with the throng at a party, a theatre or a popular lecture. Home seems to be disregarded, its duties lost sight of, and—for want of cultivation—but little real affection is felt by the children for their parents. Father is essential as the family treasurer, and mother as superintendent of the "servants," while *home* is a convenient place to lodge and to take meals at. The parents are ready to marvel that the children have so little desire for their company, and still less regard for their wishes.

Dear parents, what more could you expect? What has been done by you to make home a place to be preferred before all others and your society the most to be desired by your children? Have ambitious temptations for the display of wealth been resisted and desires been moderated, so that fewer hours would be needed in business, and thus many more enjoyed at home? Have you so cherished the heart's best affections that your presence in the family circle has gladdened those who were awaiting your coming? And

have parents and children together been made partakers of the heavenly joy spread around them?

The self-searching, the close scrutiny, required to enable you to give candid answers to these questions may prove profitable as well as painful, and to all who are parents good may come from such an examination. Let those of us who are husbands and fathers gladly hasten from the exchange, or turn away from the excitement of the busy throng, to enjoy the company of our wives and the innocent prattle of our children, and let both fathers and mothers feel the weight of the responsibility that rests upon them as caretakers of those who have been committed to their charge. If we really love our families, let us manifest our love by being *more at home*, and thus having more of their company. If we would curtail our wants and live in more simplicity, so that less of our time must be devoted to business, then would there be a decided change in family affairs and a realization of *what is meant* by family affection. Then should we be found gathering our children around us, joining with the younger ones in their juvenile pastimes, having some instructive work read aloud by one of the older, and—most profitable of all—sitting down with them for seasons of retirement, wherein we could, in the silence of all flesh, crave that the Divine blessing might rest upon them, and upon us in our efforts for their welfare.

SAMUEL J. LEVICK.

NO DATE.

## A PHILANTHROPIC UNION OF FRIENDS.\*

I have no doubt but that the concern has had its spring in honest hearts, earnestly desiring to be working in the line of duty; but I think that the subjects, or the propositions concerning them, will not prove conducive to unity, nor promote religious growth, in the present condition of our several Yearly Meetings.

We cannot hold too closely to the views originally uttered by the founders of our Society, that they believed themselves called to revive, and present to the world "primitive Christianity;" or in other words, the Truth as it is in Jesus, as presented in his life, and recorded in the Holy Scriptures. Do we not believe that there is contained in this *holy life* all that is necessary for the development of the perfect man? "For other foundation can no man lay than that is laid, which is Jesus Christ." This is the "Rock of Ages."

It cannot be denied that "darkness covers the earth, and gross darkness (the minds of) the people;" that this darkness can only be dissipated by light; and that only the *possessor* of this light can be instrumental in leading others to it.

The "Address" commences "A desire has arisen with us that *our Society* may return to its early faithfulness, energy and usefulness, and more fully accomplish its mission in aiding by practical labor in raising the average standard of the world's morality."

---

\* Suggested by an "Address" to the Yearly Meetings.

In this first paragraph there is an acknowledgment that the Society has wandered away, or gone from *that* which it early possessed, and which made it a light in the world. Hence it is, that before it can perform its former work of "faithfulness," etc., it must return to its "first love;" and should it not therefore be the duty of those who are sensible of its *departure*, to engage the attention of the Society to *this subject*? Is it not with us as a Society, as the Lord said through the mouth of his prophet: "For my people have committed two evils: they have forsaken me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"? Can the Society labor effectively until it shall have *returned*? Before entering into the field of labor "outside of our own membership," ought not our efforts to be directed to the work *within*? This (purpose to go out to reform the world, before we have corrected our own backsliding), is one of the inconsistencies that the "Address" bears on its face, and must so strike the observant mind. Had it called the attention of our members to the departures among ourselves, and proposed some means whereby *we* might return to the faithfulness, energy and usefulness of the early Friends who endeavored to aid in raising the standard not only of the *world's morality*, but also of the *world's religion*; had such been its purpose, it would, I think, meet with a favorable reception. Those sons of the morning promulgated a knowledge of the Truth, presenting to the world the glorious character of the Gospel

covenant which breathes "Glory to God in the highest, and on earth, peace, good will toward men."

Could the "Address" have presented the condition of our Society as living in the light of the blessed Gospel day, and bringing forth the fruits thereof; of being redeemed from the frailties of our human nature, and disentangled from the meshes of worldliness; then it might have invited us to enter into the broad field of the world's labor, and have been received with some measure of consideration. Certain it is, that but little in the work of enlightening the world around them can be expected of any society, or any people, who are themselves *astray*, and in the dark.

We should place ourselves in a new position by calling into action for reforming others those who are not led by that which led the *fathers* of this people, and made them a light in the world. Their "faithfulness, energy and usefulness" aided "by practical labor in raising the standard of the world's morality" on those lines which the Light pointed out to them, enabled them to spread the knowledge of religious Truth.

I am abundantly satisfied that "like causes will produce like effects:" and were the members of our religious Society to-day minding the light, and walking in the light, they would be a people zealous of good works. *Some such* there are in all parts of the heritage; and wherever they are, they are found doing their duty.

To present such an "Address" to the Society in its pres-

ent condition is but to stir up a chaotic element composed of those who have not yet come under the forming power; or, if under it, are not yet *formed*; and hence they are unacquainted (except it may be with its beginnings) with *that* which has made righteous men and women “fruitful in the field of offering, and joyful in the house of prayer.”

The diversity of sentiment produced in our Yearly Meeting by the reading of the “Address,” the different elements that it brought out, how some regarded it, and how it was viewed by others, made it very apparent that harmony of sentiment did not exist, and that unity of action was scarcely possible.

To my own mind this effect (produced by the reading of the “Address”) only manifests the state of the body, and shows that there are in the religious Society of Friends those who do not have to *return*, but who have *not yet come* to the knowledge of that which made the Society in its early day so bold, earnest and faithful in the promulgation of Truth and righteousness in the earth.

SAMUEL J. LEVICK.

1879.

## OUR INDEBTEDNESS TO WORTHY ANCESTORS.

[Addressed to the grandchildren of Charles Stokes, when assembled at the home of their grandfather, in Rancocas, N. J., on the occasion of the sixty-fifth anniversary of his marriage, Tenth Month 15th, 1881.\*]

I am one of a younger generation, but it has been my privilege—and I regard it as a high one—to be acquainted with our dear friend, your grandfather, for a period of about forty-five years.

Our acquaintance was made as I was approximating to manhood, when going around with my friend (known to most of this company), Joseph Parrish, Jr., of Burlington. Both Joseph and myself were interested in promoting the welfare of the colored people, and we occasionally visited one of their settlements called Timbuctoo, not far from this

---

\* Charles Stokes and Tacy Jarrett were married in Friends' Meeting-house, at Horsham, Penna., on the eighteenth of Tenth Month, 1816. In the later years of their life, it was their practice to have their descendants, and some invited friends, assemble at their home on the Seventh-day of the week which came nearest to the date of their marriage anniversary. The first of these reunions was held in 1863, and the last, in 1881. The last *five* occurred after the death of the beloved wife; and in about four months after the last *one*, the husband also passed away. Tacy died in her ninety-second year, and Charles in his ninety-first. They were both widely known, and much beloved. The last of these annual gatherings took place at the house of Charles Stokes, in Rancocas, N. J., and after dinner the company assembled in the parlor, where addresses were delivered by Charles Stokes, Eli K. Price, Samuel J. Levick, and Franklin T. Haines, M. D.



place. On our journeyings to and fro we would stop and rest at the hospitable abode of our friends Charles and Taey Stokes, who then lived on their farm. Then and there it was my privilege to listen to the words of counsel and wisdom from the lips of him at whose house we are now assembled.

The impressions then made upon my youthful mind have not been effaced. As time has rolled on, we have been for many, many years brought closely together, being members of the same branch of the religious Society of Friends, and associated in committees of its annual assemblies. Such association teaches men, when convened for the consideration of the subjects presented, that there must be, yea, that there necessarily *will be*, diversity of sentiment, even where there is an entire honesty of intention; but, while it has not always been our lot to see eye to eye, I can say that the friendship, formed in my youthful days, for this patriarch, has never diminished; but, on the contrary, has waxed stronger as time has rolled on, and year has been added to year.

As I have looked around, I have discovered that there are, among the living, only one or two persons, besides our dear Friend, who were members of the Select Yearly Meeting of friends in Philadelphia, when I was introduced into that body, nearly forty years ago. Thus is time hastening on in its flight, and ere long the places that have known us and the duties that have been assigned unto us will fall to the lot of others.

When I look back at the course pursued by my dear aged friend—during almost half a century—and remember his fidelity to duty, his firmness and integrity of purpose in the plain exemplification of that which he deemed right and proper to promote the welfare of the religious body that he had been appointed to represent—I have ever found that those proceedings in which he has concurred, the sentiments which he has expressed, have been profitable unto me. I have received benefit from those evidences which have characterized his life.

Now, what I desire for you who are to come after him is that you may derive instruction from his example; that you may—as he has done—allow your hearts to come under the control, the government, of that wisdom which is from above; that *it* may be your director in all things; for, after all, though we may make use of all the means that the schools afford, in storing the mind with such knowledge as appertains to and fits us for life; yet to have our talents rightly directed, so that they may shine as our Creator, in conferring them upon us, designed they should, it is essential that we allow Him to be the Guide, the Director of our lives. Nothing short of this can qualify any man or woman properly to discharge all the duties that belong to this state of being; and my own experience confirms me in the belief that so far from taking from us any legitimate enjoyment, it is this and this alone that can prepare both heart and mind to enjoy all that is good in this life.

I feel, as does the friend [Eli K. Price] who preceded me, that it is a great privilege to be here to-day, mingling with friends whom I have long known, and whose names have descended to them from those who were steadfast in their love to God and to their country. How strikingly is this love exemplified in the life of our dear, aged friend; not only in the discharge of his duties, but also in his building on a sure foundation, and conforming his will to the conditions before presented.

If this land of ours that we all love shall continue to be a beacon light to the nations afar off; if its glory is to remain undiminished; if its star is to shine on with unceasing splendor; the men who are to guide it in the States, who are to be found in the legislative halls, its lawgivers and directors, must be governed by that principle, that power, to which I have alluded.

When we look back and trace out the foundations of this Government, when we go back to the beginning and contemplate the wisdom, and the high sense of justice of those men and women who crossed the Atlantic and landed at Burlington—your ancestors and mine—when we look back and see the fabric they reared when they vested the power of the Government in the people; we discover that then and there it was that they gave forth, for that little colony, laws which had on them every impress of liberty, and which were for the good of all mankind. No man was to be incarcerated—no matter how grave the charge against him—

without a trial before a jury of twelve of his neighbors; and the untrammelled right to worship Almighty God according to the dictates of his own conscience was secured to every one.

“Thus they laid,” writes one referring to their code, “a foundation for after ages to understand their liberties as men and Christians, that they may not be brought into bondage but by their own consent; for they put the power in the people, that is to say, to meet and choose one man for each proprietary who had subscribed to the concessions. All these were to meet as an assembly, to make and repeal laws, to choose a governor or a commissioner and twelve assistants to execute the laws during their pleasure, so that every man was capable to choose or be chosen.”

We have received these legacies from our fathers as the original laws of New Jersey, and the name of William Penn is attached to those declarations and records as taking a prominent part in the settlement of this State, as he did in founding the province of Pennsylvania. Therefore if you desire to see those principles and liberties preserved, you must stand up for the right; and you must remember also, that *there is not anything in the religion of your fathers that withholds or relieves you from the discharge of your duties, both civil and political.*

Remember this, and be thankful that you spring from men who sacrificed all they held dear, even to their lives and liberties, in order to maintain the rights of man, and

especially *the great principle*, that men should be permitted to worship God according to the dictates of their own consciences.

---

## CHAPTER VIII

---

### RELIGIOUS VISITS.

---

ACCOUNT OF A RELIGIOUS VISIT TO SOUTHERN QUARTER AND ITS BRANCHES, PERFORMED IN ELEVENTH MONTH, 1842.

Believing it to be in the wisdom of God that his children should keep an account of his dealings with them, from time to time, I have made the following record. Those who are to come after us may find instruction and encouragement in going over the lines of our experience and seeing how tenderly the Most High deals with his children. They may also learn, not only that He has power to bring low, but also to exalt, and that now, as in days past, He will be "mouth and wisdom, tongue and utterance" to his dependent little ones

---

I left home on the ninth of Eleventh Month, to attend the Meeting of Ministers and Elders of Abington Quarter. This was the first Select Quarter that I ever attended, and it pleased the Father of all our sure mercies to extend the overshadowing influence of his love over us, whereby we were baptized together into a oneness of feeling. Oh, may

the disposition be more cultivated to gather into this inward, retired state, in which alone we can have access unto our Creator, the only Fountain of light and life! On the following day was held the General Quarterly Meeting, which was eminently favored, particularly the meeting for worship. Although there was but little said, the covering was very precious—yea, the silence, the feeling, was more precious than words.

Having obtained, at our last Monthly Meeting, a minute to visit the meetings composing Southern Quarter, as way might open, I was, at Horsham (where the Quarterly Meeting was held), joined by my companion and dear friend, John C. Lester. We proceeded to Abington, where we met our friend and co-worker, Rowland Johnson, to whom a minute had been granted by Abington Monthly Meeting to travel in the same field of labor.

Thus we left Abington and proceeded to Philadelphia, where we remained over night at my father's. There seemed to be much interest and desire felt by my endeared parents for our spiritual welfare. On Seventh-day morning, the twelfth of the month, we went, with our horses and wagon on board the steamboat, which took us to Delaware City, and thence we drove to Appoquinomink, arriving, before nightfall, at the house of our friend, John Alston. We found him alone, being a bachelor, and his housekeeper having left him, but we and our horses were well cared for.

On First-day morning my mind was much bowed under

a sense of the weightiness of our undertaking, and the earnest breathing of my soul was, that the Father of our sure mercies would be pleased to remember his little ones—three young people—and keep us in the hollow of his Holy Hand; that, by dwelling in the valley of humility, we might, in meeting and out of meeting, be kept as becomes the followers of the precious Son of God; that the lamb-like spirit might be our covering, so that, though required to be wise as serpents, we might also be harmless as doves. While dwelling under this concern, my spirit breathed forth the following secret aspiration, Oh, my God, may Thou, who hast been pleased, in days past, to remember thy child, be pleased to be with him on this journey, keeping down every feeling and desire that has not its birth in thy kingdom! For thy cause's sake, oh, Lord, and for the honor and glory of thy ever-blessed name, let thy light shine around our path, that thereby we may be kept from straying—and unto Thee we will ascribe all glory, honor, thanksgiving and praise, now, henceforth and forevermore.

Eleventh Month 13th. First-day.—Attended the meeting at Appoquinomink. For the place, it was a large gathering, and ability was furnished to proclaim the everlasting Word, although there appeared much coldness and apathy on the part of some. Brother Rowland was favored to speak to some spiritual states present, and the meeting closed solemnly and to our satisfaction. May all honor and glory be ascribed to Him who is forever worthy.

In the afternoon we proceeded on our journey, and went as far as Michael Offley's, near Smyrna, where we tarried over night.

Second-day, the 14th.—We left M. O.'s early this morning, and are now at Jabéz Jenkins's, at Camden. Thus are we favored to proceed, relying on the Great Care-taker for help and instruction, believing that, as there is an abiding close to the gift, we shall be able to know and to keep our proper places. At Camden Monthly Meeting, we found that the wedge of gold and the Babylonish garment had been "hid in the earth in the midst of" Achan's tent, even the tents of some who compose this meeting. The call was extended that they should give up these hidden things, so that the people should not be detained. There were present a number of young people, and the Word of the Lord was to them in an especial manner calling unto them to submit their necks to the yoke and their backs to the burden, so that thereby a preparation might be experienced that would enable them to stand as testimony-bearers, yea, as standard-bearers of the great truth of the immediate teachings of the Father unto his creature, man, and of the sufficiency of this power of itself to lead and direct into all Truth.

Returned to J. J.'s to dine, and were occupied during the afternoon in obtaining information relative to our route; also in writing letters. Previous to our departure we were favored to draw nigh together in a precious opportunity



with the family, wherein the power of Truth was solemnized to some minds present, who were the younger members of the family. The wife and mother, Patience Jenkins, is a precious Friend, being concerned for the advancement of Truth. Her spirit has been a source of strength to us on our journey. Oh, saith my soul, may all such be strengthened in holding up the precious testimonies of Truth in this land, for few do we find among Friends who seem to have the cause sufficiently at heart! We left this house with our spirits bowed unto the Father of mercies for thus condescending to be with his poor, dependent ones, enabling them to proclaim his precious Word.

From Camden we went a short distance, to the home of Warner Mifflin, a son of the Warner Mifflin who, in his day, was a faithful servant of his Divine Master. Especially faithful was he in bearing his testimony against that great evil which then did, and which yet does, cover this land, even that system which makes man like unto the beast that perishes, a chattel to be bought and sold by his brother-man. Man, that was made but a little lower than the angels, crowned with glory and immortality, is subject to enslavement because he belongs to the African race. In traveling through this State, and finding the feeling that exists—even among members of the Society of Friends—toward this down-trodden people, my soul has mourned. The whites seem to look upon them as creatures made to labor, to be scolded and to be harshly treated. I am aware that much

depends on our environment, and hence I can understand how the effect of this system upon their neighbors, may have had its influence upon Friends. Nevertheless, I do believe that, if a closer attention were paid to the Light that we profess to believe in, and to follow, there would be a coming out from many of the customs that cling to this institution. Oh, that my people might live alone, that Israel might come out from the abominations of the land, and be a people zealous of good works!

In this neighborhood I was bowed in spirit under a great weight of exercise, on account of one who was recently disowned from the Society of Friends for the use of ardent spirits. Oh, how my poor soul travailed for this man, who, in an outward sense, is a great person and is possessed of a vast fund of knowledge! We had a religious opportunity with him, in which we were favored to gather into silence, and power was given to speak the truth in much plainness. The lofty mind was humbled, the high spirit was brought down, and tears flowed from his eyes. Oh, may the Lord still continue this visitation of love to his soul, so that he may yet shine as a light in the firmament of celestial brightness.

Being ready to leave Camden and its vicinity, we journeyed on to a place called Wheatleysburg, where we got something for ourselves and our horses to eat. Some of the country through which we passed is so desolate that the land is too poor to cultivate. We passed through several

villages and at length arrived at the house of William Maloney, where we were very kindly entertained. Next morning we rode twelve miles, to North West Fork, and attended meeting held in a house that formerly belonged to the Nicholites, but for many years now it has been owned and occupied by Friends. A Monthly Meeting is held there. The meeting was small, only about thirty or forty persons present, but there seemed to be some life there, and I was, in much humility, favored to proclaim the ever-blessed Truth among them. The business meeting was held in joint session. After meeting we had a favored opportunity at the house of a Friend named Joshua Noble, and then proceeded to Jacob Leverton's, where we lodged. His wife is a concerned, lively Friend, who, I believe, is earnestly engaged for the cause of Truth and righteousness. They labor under many difficulties and discouragements. They live seven miles from meeting, are in the decline of life, and Jacob is somewhat feeble. The environment of slavery exerts a very prejudicial influence in these parts against the cause of Truth, as Friends' manners are, in a measure, conformed unto the system. Oh, that faithfulness were abode in against this crying evil that brings desolation, both spiritual and temporal, upon those who are concerned in it!

On Fifth-day morning we proceeded toward Third Haven, and arrived there in time for meeting. This meeting also is small, but as there was an abiding in the gift a qualifica-

tion was experienced to bear my testimony to spiritual, silent worship, as the medium through which God communes with his rational creature, man. Ability was furnished to call the attention of the people to this testimony, feeling that, even among Friends, there is too little faith in this, the only true medium by which the Father can be worshipped. At this place we stopped at the house of a young couple where the wife is a member, and the husband *interested* in Friends. They seemed very glad to have us with them. After dinner we went with a Friend named Thomas Hopkins, to his house, where we lodged, and next day rode to the home of John Norris, at Cecil. Much of the country through which we passed bears on it the appearance of sterility. There were large fields some of which contained more than one hundred acres; and, in some places the public road was obstructed by gates. Villages in this country are scarce: we stopped to feed our horses, at one called Church Hill, where we were met by a man under the influence of liquor, whose behavior toward us was very trying. Finding that we were Pennsylvanians, and taking it for granted that we were Abolitionists, he attacked us with abusive words, and defiantly declared that he would know our business. We abode in the quiet, and said not one word to him, except at parting, when we bade him farewell. Oh, how thankful I felt that we all kept quiet; it was silence that preserved us, probably, from personal injury! Thus have we been marvelously kept from the mouth of the lion, and

the paw of the bear. Thence, we proceeded on our journey and arrived at John Norris's before sundown. After a toilsome day we were kindly made welcome by these Friends. The weather last night and to-day has undergone a great change, and it is now quite cold. In the morning we went to Monthly Meeting at Cecil, where a small company was gathered, and ability was furnished to preach the Gospel unto them. It was shown that the reason why their number was so small, and there was so little life among them, was on account of their lack of faith, and for the want of abiding in and under the light of Christ. That with some there was too much dabbling in political strife, and that they were too busy about many things. It appeared that there were some who were sensible of it, and felt it to be so; yes, convinced I am that this is one of the causes of the prevailing dwarfishness among Friends, not only in these parts but elsewhere. Having so much to do with the world, its ways and its forms, the desire for popularity and self-aggrandizement, has destroyed the life; and having nothing else to stand on they are in a more helpless condition than any other people, thus proving that we cannot serve God and mammon. Other denominations of professing Christendom—not claiming that they wait for the power of Truth to direct them—can go forward in their work; and so we see a great deal of labor, and apparently many gathered. But, do we see by their fruits that there is a walking as Christ walked? Do we see that humility is the garment with

which the members of the professing religious Church are clothed? Do we see them abounding in the fruits of the spirit, love, joy, peace, holiness, loving their neighbors as themselves; doing justly, loving mercy, and walking humbly before God and man? The daily lives—of many at least—will hardly give an affirmative answer to these queries. But the power of the ever-blessed Truth remains the same, and were we clothed with the same lamb-like spirit which characterized the blessed Master we should be qualified, as He was, to be faithful to our calling in doing the Lord's will. As this qualification is experienced, as men are faithful to that which has been made manifest; persuaded I am their lives will be useful, and their light will so shine that others, seeing their good fruits, will be led to glorify God, our Creator. This is what is wanting; living faith; and if we have even as much as may be comparable to a grain of mustard-seed, we may say unto this mountain, "Be thou removed, and be thou cast into the sea," and it shall be done.

After meeting we returned to J. Norris's, and then, in the afternoon, went to see Sarah Turner, widow of Joseph Turner, who was a minister of the Truth in this neighborhood. She is bright and lively, attends meeting regularly, and has her domestic concerns well regulated. The colored people living with her were well dressed and tidy; a matter that is much neglected in these parts, even by some who make a profession of Christ. Children, small and large,

boys and girls who have to perform labor, are not supplied with good warm clothing; and I fear that some of them have not the same kind of food to eat as is served to their employers. Now this is not in accordance with the religion of Jesus Christ, which I believe would lead us to treat and to feed our laborers as well as we do ourselves. We must love mercy, and if we lack this we lack one of the essentials of the Christian character.

Eleventh Month 20th. First-day.—Our meeting was large, and was attended by many professors of religion who were not of our denomination. There seemed to be great darkness in the minds of the people, and I had to arise with this language: “Darkness covers the earth, and gross darkness the people;” and why? for the reason that the people “love darkness rather than light, because their deeds are evil.” Power was given to show whereof the darkness consisted, that it was because their dependence was outward; that they were like the blind man formerly; but that there is a power now, that is able as it was in the days of Jesus upon earth—as there is faith in it, and willingness to be led by it—to open the blind eye, that has been closed by sin and transgression. They were told that the Gospel is not sectarian in its character, but that all sectarianism is opposed to the kingdom of Christ; that we came among them not to call to any sect, but to the baptism of Christ; which was not an outward, elementary one, but an inward, spiritual one. There seemed to be a willingness to hear what we

might have to communicate, and our testimonies were borne against all oppression, and against all war and violence as opposed to the peaceable kingdom of Christ. I was led to call them away from so much dependence on man, and to invite them to the fountain of Divine life.

We took dinner at James Bowers's, and immediately after started for Chestertown, where a meeting had been appointed. There was a misunderstanding with regard to the time; the meeting had been gathered about half an hour when we arrived. We were, however, favored to gather into silence, and my mind was soon clothed with feeling, and ability was furnished to proclaim to the people the ever-blessed truths of the Gospel. There were no Friends present, save the few that came along with us. Oh, how my mind was enlarged toward this company of strangers and how precious was the feeling that covered our spirits! After meeting many of them seemed tender, and manifested much feeling. We were asked if we could not stay until evening, and preach again for them. We told them we could not stay, but that even if we should do so, we could not promise to preach for them.

From this place we proceeded down to Chester Neck, and lodged at the house of one of our own members. Here we were favored to gather into silence, and the word of the Lord unto our host was, "Ye have made my Father's house—which should be a house of prayer—a den of thieves." In the morning we attended meeting, which proved to be the



hardest and the coldest of any company that we have yet met with. The building is in a very dilapidated condition, the wall being cracked open several inches, from the roof to the floor; and a fire-place in one corner of the room was quite inadequate to warm it. The physical discomfort, however, could have been borne; but the house was a true index to the minds of the people. I had to tell them, if it was words they were seeking for, we had not many for them; but that they must make an acquaintance for themselves with God, their Creator. We were glad to return from this cold place, and after eating our dinner we rode to Centerville, the county seat of Queen Anne's County, where we had a meeting in the Court House. This is a neighborhood in which there are no Friends, and we found it to be a priest-ridden, slave-holding community, and the sword of the Spirit had to be used, to the cutting asunder between the joints and the marrow, calling the attention of the people to the gross inconsistencies of the Christian Church, many of whose ministers, it is to be feared, preach for hire and divine for money, though the Gospel of Christ is a *free* Gospel, preached in the heart of every rational creature, irrespective of color or clime. It was also presented to them that all wars and oppression stand opposed to the peaceable kingdom of Christ; that slavery and injustice stand opposed to the peaceable and humane doctrines and practices of Jesus, who taught his disciples to do justly, to love mercy, and to walk humbly with God, as was said by the prophet Micah.

After this meeting we rode seven miles to the house of our friend, Thomas Hopkins, where we were kindly cared for, and ourselves and our horses made comfortable after another hard day. Our friend, T. H., had made the arrangements for the meeting at the Court House, and afterwards piloted us to his own house. On Third-day morning we left this hospitable abode, and went to Third Haven, where we had a meeting in Friends' Meeting-house at eleven o'clock. This proved to be a very satisfactory opportunity, and the language of encouragement was held out to the beloved youth. An invitation was extended, and the power of the ever-blessed Truth seemed to reign over all, to the humbling of our minds, and the contriting of our spirits before the Almighty power of God. Oh, may these dear ones be strengthened to give up all their beloveds, and to stand firm in the liberty of the children of God! Oh, may the Father of all our sure mercies extend the overshadowing wing of his love to these, that thereby the waste places of our Zion shall be restored, and her walls built up! We returned to ——'s to dine, and had some conversation with him relative to his holding slaves. He seemed tender on the subject, and disposed to do right. The afternoon was passed in writing letters in reply to those just received from home. Our families were all well, and seemed to be getting on comfortably. How thankful we should be to the great Care-taker for his superintending care over them and ourselves.

In the evening we had a meeting at Easton, which was small, owing in part to there not having been sufficient attention paid to giving notice, leaving it to Friends, etc. On Fourth-day morning we started for the Trap, nine miles from Easton, in a neighborhood where there are some Friends. Here we had a meeting composed of Friends and others. It convened at eleven o'clock, in the Methodist Meeting-house, and a very comfortable meeting it was. Truth rose into dominion, the weak were comforted, and unto the poor the Gospel was preached. We dined at the house of Daniel Bowers, a valued Friend who has been called to the ministry; and who, I believe, if faithfulness is abode in, will stand firm for the testimonies of Truth, and be a shining light in his neighborhood. We also met, at this place, James Bartlett, who has appeared, vocally at times, in the assemblies of the people, and who is a shining light.

We next proceeded to Cambridge Ferry, on the Choptank River, opposite to Cambridge. Leaving our horses and carriage at the Ferry, we took a sail-boat to go across, but owing to the calm we had to depend upon the *oars* with which the boat was provided. Arriving at Cambridge about sun-down, we found the house prepared, and at the appointed hour quite a number of people gathered. It was the first Friends' meeting held at a house of worship in this place, and much prejudice exists in the minds of the people against "the Quakers." As we were favored to be fools in

the eyes of some, but strong in the cause of Truth, ability was furnished to show up the inconsistencies of the Christian Church, and the simplicity of the Truth as it is in Jesus. After meeting we were invited by some who were in attendance to go home with them to lodge; but we felt most easy to return to our rooms at the tavern. Here several came in, and it was permitted us to open unto them our views on some points. We found much prejudice existing in the minds of many against Friends; and they could scarcely believe that *we* were of that Society; and thus it was our privilege to show them how greatly we had been misrepresented. Oh, how darkness covers the minds of the people in these parts! They are so blinded to the pure word of Divine life, that they look to their *teachers*, and depend on them for instruction and for direction. Thus the blind lead the blind, and both fall into the ditch.

Having cleared ourselves of this people, we returned to the ferry on the opposite shore. Our transit this time was very different from the one that we had the day before. Instead of a calm surface, the wind had arisen, and the waves rolled high. The white-caps curled their crested heads over the blue waves. Our captain was an aged colored man who had been on this ferry for more than thirty years, and he took us safely over, having gone into the mouth of a creek, and ascended it some distance before we could land.

Being again in possession of our horses and carriage, we took the road and traveled nine or ten miles to James

Maloney's, where we were kindly entertained, and, after passing several hours with the family, we proceeded on our journey. We crossed the Choptank River on a scow, and, on reaching the shallows near the shore, my companions were carried on the backs of the men, who, with bare feet and rolled pantaloons, waded to the dry land. I rode out on one of the horses. Thus have we been enabled to get along through many difficulties, and now we find ourselves journeying homeward in the enjoyment of that peace which the world cannot give, neither can it take away. It was after nightfall when we arrived at Jonathan Twiford's, and we felt it comfortable to be in the society of such valuable Friends. The wife, Elizabeth Twiford, is a minister in very good esteem. Both husband and wife are descendants of the Nicholites, and they are now far advanced in life and much enfeebled, but are resting in the hope of a glorious immortality. How encouraging it is to see those whose earthly lives are drawing to a close, abiding their time and waiting trustfully till their change shall come. Oh, how I desire that I may be found abiding in and under the same Almighty Power, so that, when done with time, I may have the blessed assurance of a happy immortality! We remained with these Friends over night, and in the morning attended Marshy Creek Meeting, and a precious meeting it was. The house was full, many of the company being of the Methodist persuasion, and the power of the Everlasting Word was proclaimed in their hearing to the

humbling of many minds. Oh, how comfortable it was to my mind to feel this precious influence! It seemed as though I could not leave my seat, and the people also seemed to be much under this precious feeling. In the performance of our duty we had borne our testimonies against the great inconsistencies of the professing Christian Church, holding up the purity of true spiritual worship, as beautifully exemplified in the memorable interview of the woman of Samaria at Jacob's Well, showing that, as she was willing to leave all and to obey the command of the Divine Master, she became also a preacher of the Divine Word, and that on this rests the true qualification of a minister of the Gospel of Christ. This, and much more, was given to be held up to the people, and it seemed as if a door of entrance was opened into their hearts. Oh, saith my soul, that the Lord may pour of his Spirit on his sons and his daughters, so that they may know a qualification experienced to speak boldly for the cause of the ever-blessed Truth. But this pouring will never be known nor felt only as we are willing to hearken to the still, small voice that has been known as a swift witness for Truth in each of our hearts. For thus it was that the holy men and women of old came to be mighty prophets and prophetesses in the land.

It was thus that Moses became a deliverer of his brethren; it was thus that Joseph was made the instrument in the saving of his father's house; it was thus that Joshua

was made willing to say, "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord;" it was through this that David was made a conqueror over the enemies of Israel, when, discarding Saul's armor, and with naught but a shepherd's sling and a few smooth stones chosen from the running stream, he slew the mighty Goliath of Gath; it was through this abiding and listening that Samuel, when but a child, was called to bear the Lord's testimonies unto his rebellious people; and from him down to a Daniel and a Ruth and the many servants of the Lord, even down to his Son, Jesus Christ, who, though a Son, was obedient in all things. And now we are called to follow the same rule and to walk in the same way. By obedience to this rule, or law, Stephen was enabled to bear being stoned to death, and many of the Lord's dedicated servants in that day and since have been strengthened to endure much for the cause of Truth and righteousness, which they held to be more dear than their natural lives. And we find that the operation of this power was not confined to that primitive day, but that faithful subjects have been found in later times, for we see a Fox, a Penn, a Burrow, a Scott and many others, willing to suffer persecution for the cause of Truth, in their day.

After this favored meeting we dined near the meeting-house with a Friend named Corkin, and then rode a few miles to Jonah Kelly's, where we stayed over night. In the afternoon made a visit to a poor widow, whose husband

had died very suddenly a few days before. How my heart was drawn into feeling for this lone one, who so lately had been enjoying the society of her youthful companion, with their first-born at their side, and now a widow, cast upon a cold and friendless world. The consolation of the Gospel was held out to her, and she was encouraged to put her trust in Him who is a husband to the widow, a father to the orphan and a comforter to all those who have been bereft. She is not a Friend by profession, but we felt it our duty thus to visit her, and we were satisfied in so doing. The evening was occupied in a manner, I trust, to edification.

On Seventh-day morning, the twenty-sixth, we rode five miles to North West Fork Meeting. The meeting-house here was formerly owned by a people called Nicholites,\* who were very plain and exemplary in their habits, and after the death of their founder they joined themselves to Friends. Here we had a large meeting, and Truth's power was known and felt. Thus have we cause to rejoice in the power of the Eternal Truth, that has so marvelously enabled us, while among this people, to perform our duty, though, at times, in much weakness and bowedness of spirit. May all honor and praise be ascribed to Him who alone is worthy. After meeting we returned, by the road we came, to the house of a Friend who has an aged and

---

\* An interesting account of the Nicholites may be found in "Friends' Miscellany," Vol. IV.



greatly afflicted mother. She is quite feeble, and has for several years been suffering with a cancer of the eye. We had a very solemn and refreshing opportunity, in which we were favored with the renewed presence of the Master of Assemblies, who was pleased to tender our hearts and unite our spirits, so that we were enabled to give thanks and to ascribe praises unto Him who has been pleased to be with and to remember his little dependent ones. Surely this was a brook to the weary traveler on his way, surrounded as it is by trials and deep exercises. After this opportunity we retraced our steps to Nathan Corkins, where an evening meeting had been appointed, and a very memorable one it proved to be. There appeared to be nearly two hundred persons present, the sexes being about equally divided, and some of them had come from five to eight miles to attend the meeting. My mind was drawn into deep exercise and travail of spirit, and the blessed Master was pleased to be near and to cover us with his mantle. I arose, with the observation that, from the feeling that covered my mind, and from the precious covering which was spread over us, it was evident that the Great Shepherd was here in our very midst, that the people of Nineveh had repented at the preaching of Jonah, and that a *greater* than Jonah was here in our very midst; yes, standing among us, ready to teach and to direct his children in the way that they should go. My tongue seemed to be loosened by the power of Truth, and in a marvellous manner was ability furnished to pro-

claim the Word of the Lord among them. My companion also had acceptable service, and the meeting ended in good savor.

We remained over night at Friend Corkin's, and in the morning, First-day, rode fourteen miles to the house of William Maloney, where we stopped and left our horses, and went on foot to Center Meeting. Although the weather was cold and windy, the house was soon full. Among those assembled were many people of color, and they were, most of them, well dressed and very orderly in their deportment. My mind was drawn to eall attention to the day, it being what is termed by many of the professing Christian people the Sabbath day. I was abilitated to show, to the relief of my own mind, that the mere assembling of ourselves together, or the mere abstaining from outward labor, never has been, and never ean be, the keeping of the Lord's Sabbath. The Saered History gives evidenee that, although thus kept with punetilious exactness, it did not please the Lord; for behold, in time, the flood swallowed all, save righteous Noah and his family. I was led to show forth the views that we, as a people hold, that we should eonsider, not only *one day* in seven as holy, but that all are worthy of being so regarded, and that, before we can come to know a keeping of the true Sabbath of the Lord, we must know a cessation from all sin, from all our own willings and runnings.

After meeting we returned to the hospitable home of

William Maloney, where we dined, and then proceeded on our journey. In the evening had a meeting appointed in a Methodist meeting-house at Denton, the county seat of Caroline County. Arriving at the place before dark, we put up our horses and had them fed, and we ourselves partook of the hospitality of a kind young man and his wife, who did all in their power to make us comfortable. The meeting was a satisfactory one to me, evidence being furnished that there were minds willing to receive the truths that were declared in their hearing. Some Friends reside in the vicinity of this town, and there is a house near in which they hold their meetings. We went home with Samuel Dunning, where we lodged and were kindly entertained.

Second-day, 28th.—We started this morning toward the Quarterly Meeting, which is to be held this week. Leaving the State of Maryland and entering Delaware, we traveled on till we arrived at Henry Cowgill's, where we dined, and then proceeded to Camden, where we stopped at the house of Isaac Dolby. All the household were very kind to us. Oh, it is a great privilege to enjoy that freedom which gives us a home-feeling at the houses of our friends, when we are wayfarers and far distant from our own homes! Surely thus it should be, and were there more abiding at the Fountain of Divine life this feeling would be better known and more felt among us. Yea, we should be knit together by an indissoluble band which could not be severed save by the hand of death.

Here we received letters from home, informing us of their being all well. Oh, how thankful we should be for the favors dispensed, and how willing we should be to spend and be spent in the ever-blessed cause of Truth and righteousness! My heart overflows with gratitude unto the Author of my being for thus aiding us and providing us with all needful things. We have all had excellent health and have been favored to move along in harmony, so that I believe we can unite in saying it has been good for us to be here, for we have been strengthened together and united more and more in love to one another.

Third-day, 29th.—Left Camden in the morning and proceeded to Little Creek, where the Quarter is to be held, the Select Meeting being to-day. Here we met with our friend and elder brother in the Truth, George Truman, who is on a religious visit to the meetings composing this Quarter. He had good service here, and it appeared to be my duty to stir up Friends to increasing faithfulness. The meeting was a comfortable one, and the presence of the Great Head of the Church was felt and his power seemed to cover our minds. We were entertained at the house of Michael Offley, Jr., where we tarried over night, and in the evening had a very comfortable sitting in the family. There were several young people present, and to one young woman, in particular, the Word of the Lord seemed to be directed, and her attention was called to the preparation that the clay undergoes before it is fitted for the use of the

potter, then its being moulded into a vessel, and the various processes which it passes through—the drying and glazing and burning—were shown, as beautifully illustrative of the states which the mind has to undergo in being prepared as a vessel of honor in the Lord's house, and then, after all these processes have been passed through, it only *stands ready* for use.

Fourth-day, Eleventh Month 30th.—This day attended the Southern Quarterly Meeting. The weather was very stormy, which occasioned much suffering for the poor horses, there being no sheds or shelter provided for them. Does not true religion teach us to be kind to all the creation, and is it not a truth that “a merciful man is merciful to his beast?” This was a favored meeting. Our friend, George Truman, was enabled to open and enlarge upon the Truths of the Gospel. We, too, endeavored to do our duty, and I felt my mind drawn, in a plain way, to remind Friends of the duties they owed to their children, of bringing them to meeting, &c., and not only to their children, but to those they had the care of, regardless of the complexion; also, of being more careful of their cattle, not depending entirely upon boys or hired men, but giving attention to the matter themselves. For want of this care, I believe, much suffering is occasioned, and some poor animals die from lack of proper attention. This is a matter that is too much neglected in these parts, and, if Friends are faithful in doing their duty to the dumb creation, they will set a good example to their neigh-

bors. True religion is a vital principle, and its effects upon the individual will be seen and known by others. It will teach us justice, mercy, humanity, forbearance, brotherly kindness and charity.

We returned to Manlove Hayes's, where we remained over night; next day attended the Youth's Meeting. This, also, was a favored time, and the stream of Divine love flowed freely, to the watering of many minds. Oh, it was a refreshing season! The Word of the Lord was shown to be "sharp, and sharper than a two-edged sword," etc. May all praise be ascribed unto Him who alone is worthy. After meeting we went to Sarah Cowgill's. She is a mother in our Israel, and, as she had been an intimate friend of my grand-parents, William and Susanna Levick, she gave me a short memoir of them, written by herself.

In the evening we attended a meeting at Dover. It was appointed by George Truman, and was held in the State House. To my mind, it was a favored time. I felt drawn into much exercise and travail of soul, and was led, in the early part of the meeting, to remind the people that God was to be worshipped, not only in houses erected for that express purpose, but that, anywhere and everywhere, whenever the mind was brought into a state of humility and bowedness of soul, worship might be performed, and though we recommended and practised attending *places* for Divine worship, yet it was not necessary to go to these houses to hear the Gospel preached. The blessed Son of God showed

this in his character and in his labors among the people. The memorable Sermon on the Mount, wherein He pronounced the several beatitudes, was delivered, not in a gaudy *church*, so called, decked and adorned with velvet and fine paintings, and filled with the music of the organ. No! Upon the unchiseled rock He stood for his pulpit, with the blue vault of the heavens for his canopy, and with no other music than the winds, as they passed through the cedar and fir tree, and sweeping down the mountain side, carried to the assembled multitude the harmony of heaven's own temple. There stood the Man of Nazareth and proclaimed those glorious truths, such as had never before fallen from human lips. And were they *human* lips? Yes, they were a part of *that body*, human and Divine, on which had descended the Spirit, like a dove (the emblem of innocence and love); and thus qualified, He spake as never man spake, pronouncing the blessing of heaven on those who were found loving the Lord—bearing testimony to the purity, the peaceableness of the dispensation which He came to usher in and to which He called the people. And not only on the mountain, but on the briny deep stood the blessed Son of God, that meek and holy Lamb, and from those same lips declared the Truth to fallen man. Now let us compare these surroundings and this teaching with the costly edifices called churches and with the received opinions that abound in the professing Christian world.

Thus was I abilitated to hold up the omnipotence and

omnipresence of the Lord, his Spirit filling all space, likewise the heart of man if willing to receive Him in the way of his coming. George followed, and was much favored in presenting to view the simple doctrines that we, as a people, hold. At the close of the meeting we felt satisfied with our labors, and parted with our dear friend George, he pursuing his journey one way, and we ours the other. We returned to Camden, and, on the following morning, in company with Isaac Dolby, started for Milford, where we arrived about noon. We stopped at the house of an ancient Friend, named Oliver, the only family of Friends residing in the place. In the evening we had a religious opportunity with this family, and, oh, what deep and trying seasons the poor soul has to pass through in these precious opportunities—for precious I have felt them to be, although under much suffering! In this instance it appeared that the word of the Lord was to one who was not present with us, but whom I felt I could almost speak to, without seeing; and without any outward knowledge of his being in an adjoining room, I felt that I would have him invited in. I found him there, and had to proclaim, in great fear and trembling, the mighty word of God unto him. The man is not a member of the Society of Friends. After this memorable opportunity we went to a meeting which (previous to our arrival in Milford) had been appointed for us, in the Methodist Meeting-house. There were many present, and, with some, there was much openness. To me it was a solemn



and interesting time, for the influence of Divine love was felt to be over the assembly. The minister was very kind to us, but I felt much shut up when in his company, for I could not find much congeniality of feeling with him as regards true, vital religion, though he had been a birth-right member of the Society of Friends.

On the following morning we left Milford, and before noon arrived at Camden, where we were again favored with letters from home, and were made thankful that our families were getting along so well in our absence. Surely the hand of the Lord is directing us, and He will not allow his dependent ones to want long, but He will satisfy them with living bread that comes from his holy habitation, and nourishes the soul up to everlasting life. This being First-day, we attended Camden meeting, and had expected to hold an appointed meeting at Dover in the afternoon or evening. But this expectation was not to be verified. At the meeting held in the State House on the previous Fifth-day evening, our friend, George Truman, in bearing his testimony against original sin, had used some expressions that the high professors did not like, and they denounced his doctrine by calling it hard names. Owing to the ill-feeling of these people, and to a want of faith on the part of Friends, we were prevented from having our meeting. But feeling that the burden did not rest upon ourselves, we passed on, and went to Little Creek that evening. On the day following we visited at the houses of several Friends, and were kindly

cared for by our friend, John Cowgill. In the evening we attended a meeting at Leipsic, appointed for us in the Methodist meeting-house. My mind was led into a view of the true and only qualification of a Gospel minister, showing unto the people that the Spirit of the Lord, and this only, can qualify for so important a work and service, and that the minister must show forth, by his life and conversation, the purity of the Truth. After I had taken my seat there was much stillness and solemnity for a time, and then brother R——— arose, and, though the doctrines advanced were true of themselves, some of the hearers became dissatisfied and left the house, so that the meeting did not end satisfactorily.

On the following morning, Third-day, the sixth of Twelfth Month, we went to Smyrna and had a meeting, which was the smallest that we have attended since we left home. I had a short testimony to deliver for the encouragement of one or more to faithfulness in the duty assigned them, even though it may be greatly to the humbling of the creature, for this is the operation of the Truth, to humble the man and to exalt the Spirit of God in him. After dinner we rode twelve miles to Millington, where we had a meeting in a Friends' meeting-house, though the meeting has gone down for lack of members to attend it. We had a comfortable sitting, and it ended in good savor. We tarried here over night, and in the morning started toward home, arriving at John Allston's about noon, and having a meeting in

the Methodist meeting-house at Middletown in the evening. This was our last meeting previous to getting to our homes, and in it we were renewedly favored to experience the overshadowing influence of his power who has been pleased to be with us throughout our journey, strangers in a strange land. And here, at the close of our labors, the presence of this Power was felt to cover the assembly and to salute my own mind with the welcome language of "Well done, good and faithful servant, . . . . enter thou into the joy of thy Lord." My soul is filled with thankfulness for the preservation that we have experienced. It has, indeed, seemed marvelous, for oft-times I have had to use the battering-ram against their "enclosed cities," and yet have not been wounded by any of their spears, though I have had, many times, for the cause of Truth, to appear as a fool in the eyes of the people. And, now that our labors among these people are over, I can look back with a feeling of satisfaction that I have been with them, and I am fully assured that, if faithfulness is abode in, there will be raised up "judges as at the first, and counselors as at the beginning," who will build up the waste places of Zion and make whole the breaches in her walls. Oh, the joy my poor soul feels! It is such as the world cannot give, neither can it take it away. Precious privilege! It is worth ten-fold more toil and privation than have been ours to endure in obtaining it.

We returned to J. Allston's, where we remained over

night, and on Fifth-day morning left for home. In the evening, after a toilsome day's journey, we arrived at the village of Darby, Pa., and received a hearty welcome from our valued friends, John Andrews and family, with whom we stopped for the night. On Sixth-day morning we went to Philadelphia, where I found my father's family not very well, but all glad to see us return. Even my dear little daughter seemed glad to see me, and I can truly say the joy was mutual, for I feel her to be the elosest object linked to my heart. Precious babe! May heaven's protective wing be thy protection, and carry thee safely through this state of being.

My companion, John C. Lester, had been separated from his family four weeks—a long time for him—and he was desirous to hasten homeward. I, too, wanted to see my home and my friends, so our stay at father's and with my dear babe, was quite short. In the afternoon we left the city and journeyed northward to the home of Job Mather, the brother-in-law of my companion. Here it appeared as if, in truth, we were nearing home. Oh, what a solace to the mind thus to meet with those who can enter into sympathy with us in our trials and baptisms. Such I felt we met in this family, whose widowed mother has known by experience what it is to endure suffering, having been almost helpless for many years, yet bearing her affliction with much patience and resignation.

On Seventh-day morning, the tenth of Twelfth Month,

we started for our homes, which we reached soon after noon. My dear companion and myself found all well in our households, and very glad to embrace us in that love which emanateth from God, the Eternal Father of light and love. Truly, it is with gratitude that my soul is bowed unto Thee, oh, Lord, for thy providential care over thy child, in great degree preserving him from right-hand and from left-hand errors. And may the tribute of praise and thanksgiving be ascribed unto Thee, now, henceforth and forevermore. Amen!

[The following Epistle having its origin in a concern that impressed the mind of our friend after the foregoing journey seems to belong, as a sequel, to his account of the visit.]

AN EPISTLE TO NORTH WEST FORK MONTHLY MEETING OF  
FRIENDS IN MARYLAND.

RICHLAND, Penn'a, Fourth Month 2nd, 1843.

*Beloved Friends* :—My mind has been often drawn toward you, since my return from your neighborhood, and particularly has it been at this time, with fervent desires for your growth and preservation in spiritual things.

And this growth that is spoken of, is it not from that of a child unto that of a young man, unto that of a strong man, even unto that of a pillar in the Lord's house that can go no more out? Ye who are fathers and mothers answer; for he who addresses you feels as a child. The growth of the Divine birth in the soul—this very important process

which must be known to go on, bringing every thought and desire into subjection—is what should be most diligently sought after; and the Apostle Paul told the Galatians how it might be attained, also what course would not attain it, when he said “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

Now this is the way, dearly beloved, wherein we must walk to win Christ, if our hearts have been united unto Him through the overshadowing of the Holy Ghost, and the Babe immaculate has been born in us—this is the way that He can grow, this is the way that He alone can have the government of our lives; by our not sowing unto the world those blessed gifts and endowments which a bountiful Father has blessed us with; but by using them as He designed they should be used. Are we not sowing to the world, when we use our endowments only in the advancement of its kingdoms, in the accumulation of its riches, in the love of its titles or of its applause, in conforming unto its customs, its fashions, or its religion; and if we thus sow—thus use our talents—shall we not of the world reap corruption? But if, on the contrary, we use our abilities as they should be used, in visiting the widow and the fatherless—all the afflicted—and keeping ourselves unspotted from the world; in turning a deaf ear to the voice of the tempter, and being like Moses who—though brought up in the house of Pharaoh, and styled the son of Pharaoh’s daughter—pre-

ferred “rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season:”—if *we* are thus willing rather to suffer with the Seed than to enjoy the pleasures of sin for a season (and they are poor at best, and only for a season) we shall know a growth in the Divine stature; for by partaking of the pure milk of the word a strength will be given that will enable us to lay aside the sins that do so easily beset us—be these of whatever character they may—and to “press toward the mark for the prize of the high calling of God in Christ Jesus.”

Oh! my dear friends, ye know not the tender solieitude, the love, that is felt for you by a brother who, although poor and weak, feels his heart to glow with love and fervent desires for your everlasting welfare; you whom I address as children in the Truth—for I believe you feel yourselves as such—hold fast the profession of your faith without wavering; let not heights, depths, things present, or things to come, separate you from the love of God, and from “the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

Ye who have already turned from the world and its ways, look not back: remember Lot’s wife, how she was transformed into a pillar of salt—comparable to a stationary state—for ye are fleeing from spiritual Sodom; ye have been called to flee from the destruction that awaits those who have shut their ears from hearing the voice of the Lord, and who are walking in wickedness, having their hands

stained with oppression. These are robbing the poor of his wages, and keeping back the hire of the laborer, whose cries have reached the ears of the Lord of Sabaoth; and ye are called upon to be faithful in bearing your testimony against their abominations, which are so grievous in the sight of the Lord.

Ye travelers Zionward, continue to keep your eye single to the Captain of your souls' salvation, and—though there may be seasons of drought, of hunger and thirst, of storm and of calm—be not discouraged, even when your enemies may surround you as a host, and when there may appear to be no way of deliverance. That Arm of Power that has been with you, will not forsake you in the hour of trial, or the time of affliction; but will be present to give bread to the hungry and water to the thirsty; and to say unto those of a fearful heart, be strong, fear not, for I the Lord am thy God, “I, even I, am the Lord; and beside me there is no Saviour.”

And ye who are fathers and mothers, strengthen the children; take them by the hand and lead them along; comfort them in the hour of trial when their faith seems weak; and be ye helpmeets one to another, parents and children, brothers and sisters, all being concerned for the welfare of Zion, and for the restoration of her waste places.

And, dear Friends, remember your tender offspring; neglect not to bring them with you to our solemn meetings; and often at your own homes draw your families



together for silent waiting on Almighty God. A blessing will attend such care, and the seal of Divine approval will rest upon your minds for your faithfulness toward your children.

And forget not that those who are the children of others, but who have been placed under your care, are entitled to your oversight and instruction. Endeavor, therefore, to do your duty to these, and to bring them up in the nurture and admonition of the Lord, encouraging their attendance at your religious meetings, providing suitable clothing for them to wear when they come, and bear in mind that you are placed as stewards over them.

If such be your concern ye will be neither barren nor unfruitful, but abounding in the work of the Lord.

With a salutation of love, I bid you farewell, and am your friend,

SAMUEL J. LEVICK.

MEMORANDA OF A JOURNEY TO SALEM QUARTER AND SOME OF ITS BRANCHES.

Second Month, 1844.

Having had it on my mind to pay a religious visit to Friends and others within the limits of Salem Quarter, I laid the prospect before Friends of our Monthly Meeting, and received a minute of their unity and concurrence therewith. Having attended our Quarterly Meeting, I proceeded thence to Philadelphia to meet my friend, Thomas B. Long-

streth, who was to join me as companion in the service. As he was not expecting to leave the city until the following Third-day, and could not conveniently go sooner, I started alone, on Seventh-day afternoon, and went to Woodbury. Although a stranger at this place, I was kindly received at the home of Joseph Ogden, where I was entertained and from which I went to meeting on First-day morning. I felt a burden of spirit, and was abilitated to find a *measure* of relief. But the call was yet here, and, after weighing the matter, I felt most easy to appoint a meeting to be held here on Third-day evening. This appointment having been made, I returned to the city on First-day afternoon, and arrived in time to attend the evening meeting at Cherry Street. It was a large gathering, and the power of Truth spread itself over the assembly, in which some were called to bear testimonies. I went to father's and remained till Third-day afternoon, when my companion joined me, and we proceeded to Woodbury, where we stopped at the house of our friend, William Cooper. The evening meeting was large, and, after we had sat awhile in silence, there was felt to be a *cloud* resting over us, but, in due time, it seemed to pass away, and then the power of Truth rose into dominion, and ability was furnished to proclaim the truths of the everlasting Gospel. The declaration of the Apostle Paul was held up to view, "When it pleased God to reveal in me his Son, Jesus Christ, I conferred not with flesh and blood, but gave up to the heavenly vision"—showing forth

that it must be the revelation of the Lord's will (which must be known and attended to) that can bring man to a knowledge of God; that it was by his not conferring with flesh and blood that he was brought so fully to realize that, where I am there shall ye be also. An enlarged view was taken of the importance of obedience to the gift of God and to the revelation of his will. The meeting was favored with much solemnity, and broke up under the precious covering.

Here we met with Anna Morris and her companions, Hannah North and William Griscom, traveling under a concern, in the same field of labor as ourselves.

Fourth-day, Second Month 14th.—Left Woodbury for Woodstown, arriving at the latter place in time for dinner. The Select Meeting of Salem Quarter was held in the afternoon, and there were evidences of life manifested among us. The meeting was composed chiefly of those in the elder walk, and my spirit was drawn into sympathy with them. It seemed to be my place to hold up to them the importance of encouraging their children in the performance of duties that may rest upon them, so that there may be raised up “judges as at the first, and counselors as at the beginning,” who will bear the burdens of the Church and carry forward the glorious ensign of Truth and righteousness, high above all forms and ceremonies of a corrupt profession. Oh, how my spirit travails for the right training and advancement of the rising generation! Much, I believe, depends upon the care exercised by those who are parents, that they should

be as *nursing* fathers and mothers, guarding their offspring from the snares and pitfalls that an artful enemy has laid to entrap them. Many are watching as with an eagle's eye, the conduct, the example, of those in the station of parents, for if these should stumble and fall, the cries of the children will go forth. Oh, dear fathers and mothers, lay these things closely to heart, examine carefully the ground upon which you stand! See whether your example is of that character which says, in the line of conduct, follow us, as we follow Christ.

Next day was the General Quarterly Meeting, which was large, and several strangers were in attendance. Testimonies to the truth of the Gospel were borne by exercised minds, and I, being privileged to remain mostly in silence, found it to be a season of renewal of strength. Just at the close of the first meeting I felt to encourage Friends to remain still, and not to throw off the covering that had been spread over us, but rather to seek to know an increase of the solemnity, whereby ability might be experienced to transact the business of the Church in the fear of the Lord. In the second meeting my mind was led to hold up to Friends the importance of bringing those that are young early into usefulness; for the young man, like the young horse, if left to go without restraint until he has much age on his side, becomes hard to manage and not willing to come under the controlling influence of those who should lead and guide him. The young were encouraged to come

under the restraining hand of Divine power early in life, whereby the yoke would become easier and the burden lighter to be borne than would be the case if not taken upon them until after the habits had been formed and the heart had grown obdurate.

We stopped at the house of Josiah Davis, where we were kindly cared for. In the afternoon we went on to Penn's Neck, where we tarried over night with Samuel Holmes and his interesting family. We had a religious opportunity with them, in which it pleased the Father of all our sure mercies to bless and break his bread among us. The hearts of some of the young people were tendered and melted under this power, and they were encouraged to give up to his work and service in the morning of life. Next day we had an interesting meeting at Friends' meeting-house on the Neck. Ability was furnished to hold up the purity and excellence of the dispensation of the Gospel, and to encourage Friends to faithfulness, although they were few in number and had no outward ministry; yet, as they were faithful, they would know a being fed with the heavenly manna—the Lord from heaven.

We dined at Joseph Taylor's and then went, in company with Anna Morris and her companions, to Salem, stopping and taking supper at Joseph Bassett's. Our meeting at Salem was in the evening, and it was both large and interesting, Truth seeming to have the victory. I was led to declare the language of the prophet, who said, "Who is

blind, but my servant? or deaf, as my messenger that I sent," etc., showing forth the truth of the declaration that it was necessary that the Lord's servant should be deaf and blind to external circumstances, in order that the eye and ear might be opened by the operation of the Divine Spirit. That, after being thus opened, the eye must be blind to all sights save the view of the path of duty, and the ear must be deaf to all voices save that of the Most High, before the servant could minister to the wants of the people. Although the company was composed of a variety of classes, yet the meeting was orderly and solemn. We lodged at George M. Ward's, where we had the evidence that the feeling of Gospel love flowed unto us from the hearts of himself, wife and family.

Seventh-day, Second Month 17th.—We left Salem about nine o'clock in the morning and proceeded to Alloway's Creek, where we were entertained at the house of our friend, Joseph Thompson. Here we met with a dear sister, with whom my mind was brought into near sympathy, believing that she had known something of deep baptisms and sufferings. I was led to hold out to her the language that was given me, even that she had been heard, and that the Lord was with her, and to encourage her to faithfulness in all things, believing that she has been and is faithful. Since the time of our visit I have heard that she has had many deep trials to endure, and that she has been called to the service of the ministry. May the Lord be her shield

and buckler, and may He keep her in the day and hour of trial.

Our appointed meeting at this place was in the afternoon. Here we had to bear testimony against the love of the world, and the deceitfulness of riches, which, as they take possession of the mind, lessen our love for the cause of Truth and righteousness. Thence we proceeded to Greenwich Meeting, which we attended on First-day. In the afternoon crossed the river Cohansey, and attended an indulged meeting, where Truth rose into dominion and, I trust, the everlasting Gospel was preached to the comfort and encouragement of some minds. Continuing on our journey, we had meetings at Bridgeton, Bucksbottom, Port Elizabeth, Penn's Creek, Cape May Island, Cape May Court House, Beesley's Point, and Tuckahoe. Some of these occasions were truly memorable as displays of Divine love and regard. Though many with whom we mingled were strangers to the Truth, as professed by us, yet we found an openness to receive it, the minds being comparable to the parched ground which takes in the rain that descends upon it. From Tuckahoe we turned our faces homeward, attending the Monthly Meeting at Salem, and having an appointed meeting at Woodstown in the evening. Our next meeting was at Upper Greenwich, and in the evening of the same day we had one at Mullica Hill. Both of these evening meetings were very satisfactory, and the last one seemed to crown all.

Here closed our labors on the present mission, and the

next morning found us wending our way homeward. When I reached my habitation I found all well, and doing well, so that I had renewed cause to return thanks unto my Heavenly Parent for his great love and care over us, preserving our health and enabling me to return with the reward of peace.

In Eighth Month of the same year I again went to Salem Quarter, and visited some of the above-mentioned places, mostly along or near the coast, and inhabited by those who are not Friends. This service, also, was attended with much peace.

SAMUEL J. LEVICK.



My Dear Son Boston 7/26/75  
The packet was recd 7th day  
when in Boston is returned that  
evening D Lyman had a very interesting  
day yesterday attended three meetings  
one on High St to day went to Amherst  
to see John S Whittier. Spent a delightful  
day with him on my way home  
shall go toward N York tomorrow  
Am right well as the usual times  
Soon will say, ~~write~~ with love to  
you & the American Home after they follow the



## CHAPTER IX.

## SELECTIONS FROM SERMONS.

DELIVERED FIFTH MONTH 9TH, 1869—PLACE NOT GIVEN.

I am rejoiced in spirit by the renewing evidence which is afforded in the congregation here assembled, that there exists in the human mind a desire for Truth. This desire is exemplified by the large number of those not of our fold, who have come to sit with us this morning. For we, as a people, offer but little, so far as outward surroundings are presented, that is attractive to the natural man, who is looking outwardly; who is seeking gratification for eye and ear, and entertainment for the intellect. As you are aware, there is not present with us the pictured window, the music of the organ, nor the trained voices of a choir; nor is there any one here who has prepared a discourse for the occasion; so far as such preparation is concerned we are all alike. We have come here to wait upon God, looking unto Him for instruction, and knowing, from our own experience, the truth of the Scripture declaration, "For where two or three are gathered together in my name, there am I in the midst of them," we are willing to come together in *his name*, and wait for his teaching.

We recognize, my friends, that there is no teacher comparable to the Divine Teacher; and if we are only willing to look to Him, to draw nigh unto Him, and to seek an acquaintance with Him, He will be found of us. At the same time we, as a people, have recognized that it has pleased

God to qualify, from among those who have learned in his school, men and women to bear witness of what they themselves have tasted of "the good word of life and the powers of the world to come."

And what a high position does this people occupy, religiously, before men, by its profession of having but one presiding Power acknowledged, and that Power is Jesus Christ, the Head of the Church.

When assembled, as we are this morning, there is no restraint imposed upon any of our members, or upon any of those who may meet with us, save the restraint of Divine Love; for we recognize that where this moves and operates upon the hearts of any who are thus gathered, whether it be the lisping babe, or the man strong in the knowledge of Truth—young or old, male or female, here we stand upon common ground; so that if it please God to move the hearts of any, they are recognized as having the right to bear witness to the Truth; to speak unto others the good things they have learned in the school of Christ. We invite all *who have been thus moved* to testify according to their measure, whatever it may please God to give unto them.

You see by this, beloved brethren and sisters, at least in a measure, wherein and how this people in their coming together for Divine worship, differ from all other professors of religion, for generally ministers are appointed, and none have the right to speak save him who has been intrusted with the duty. We think that this manner of assembling and waiting is in harmony with the practice of the early Christian Church; whilst that generally prevailing among the professors of Christianity to-day is more in keeping with the practices of the Jewish people, antecedent to the

outward advent of Jesus Christ. Now, we know that the religious world—I do not refer to the Orientals, to the inhabitants of Africa, or to those of the isles afar off—save the Israelitish people, claim to be Christians: and however various may be their practices or forms of worship, all take the name of Christ. Has the matter ever been brought to your attention so as to cause you to reflect and to examine how far the present forms of worship comport with the teachings and the practices of the early Christian church? Had the disciples of Jesus Christ their temples of religion as the people now have? If so, did they enter into them in the manner and with the forms that now prevail? Was it deemed requisite that a man should be qualified by scholastic attainments, by study and preparation, to preach to the people understandingly? When we turn to the record of the Old Testament, and learn of the practices of the Jewish Church, we find that there was an acknowledged priesthood, that the house of Levi held that rank, and that the priests received their portion, their tithes, from the people, for the discharge of those duties, which the office imposed upon them. Here we find the temple worship; here we find the singing men and singing women; here we find the people collected together to hear the words that came from the priest.

But is this acknowledged in the New Testament as the Christian religion; or was it the great mission of Jesus Christ, the Son and Sent of the Father, to draw, to bring, to turn the minds of the people, *from* the temple worship, from outward ceremonies, from ritualism, and from all the various forms connected with the Jewish Church? Was it not his mission to turn, to draw, to bring the people home to the fountain of living water, as He declared to the woman

of Samaria, when He asked her for water at Jacob's well? But she in her sectarian prejudice, was at once prepared to inquire of Him how it was that He, a Jew, should ask water of her who was a woman of Samaria. Jesus, in reply, said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water."

The testimony which is given me to bear this morning, before this large assembly, is the great mission of Jesus Christ to the souls of the children of men, in his *inward appearance*. And when we come truly to know and understand Him as the Son and Sent of the Father by our faith in Him; when we come to recognize Him, not only by the sight of the eye, and by the hearing of the ear; but when we come to *know Him* for ourselves, then will we be ready to bear *our testimony*, as did the woman at Jacob's well.

And what was the testimony that Jesus brought unto her? "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." It remains as true to-day as it was when He uttered it, that those who drink of the water that He gives them *shall never thirst*.

Herein is the superior glory of the Christian covenant over any of the past covenants of God with man. Whilst the manna which God gave to Israel in their outward journey furnished them food for the time, it had to be gathered *every day*: but Jesus declared the character of his mission which He came to fulfill, when He said, "Your fathers did eat manna in the wilderness and are dead. This is the

bread which cometh down from Heaven, that a man may eat thereof, and not die. I am the living bread which came down from Heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." "I am the Bread of Life."

Therefore is it, my beloved people, that I feel moved this morning, by the warmth of the Father's love, to stand before you, and to invite you to Jesus Christ, the Way, the Truth, and the Life. I feel that there are now present many who might apply to themselves the language of the Psalmist, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." But you, like the woman at Jacob's well, have day after day been drawing water, and finding that it does not satisfy. But there is offered unto the children of men, a day of great rejoicing, of great joy; for there is born unto them, in Bethlehem of Judea, a Saviour, Christ, the Lord. He is constant, and is now as ready as He ever has been to save; and He is calling to every sincere seeker, "Give me thy heart."

This is the earnest appeal that is given forth from the source of all Goodness, and it is sounding from the river even to the ends of the earth, "Give me thy heart;" suffer me to rule there. Oh, that we were this very morning ready to do it! There are those here who are hungering and thirsting, and who have not been satisfied; they may belong to different persuasions—our own not excluded—and be of various classes; for the *name* that we have to religion is of little moment, it is the heart which God looketh at, for He is no respecter of persons; "But in every nation he that feareth Him, and worketh righteousness is accepted

with Him." Blessed be God, his mercy is not limited by name or nation; nor is it confined to any kindred, tongue or people; but is free for all human beings, wherever scattered over this habitable globe. Yea, throughout the universe, wherever the glorious light of the sun shines, *there is God*. Wherever his rational creatures exist, there is the light of his presence shining into their hearts; and if they are only willing to receive this light in the way of his designing, in the measure of grace given unto them, they shall know the way in which He would have them go, and knowing it, they will walk therein.

I am fully convinced that there is a vast body of people up and down the land, who are not satisfied with the practices, the ceremonies and the teaching of religion in many of the churches. No, they are not satisfied, and it was not intended that these things *should satisfy* the cravings of the soul. The law which came by Moses was not intended to make the comers thereunto perfect, but it was to be unto them as a schoolmaster to bring them on; and just so it is to-day. God's ways are as they ever have been; there is nothing new, there is no other way given whereby we may come to a knowledge of Divine Truth. There is one way open to all, and of this way it is said, "The wayfaring men, though fools, shall not err therein." But, as it is with everything else, we must apply our hearts to it. We cannot expect to become learned in matters pertaining to God, if we pass away our time, from day to day, from week to week, from month to month, and from year to year, unconcerned with regard to things of a religious character. No, not at all. And yet how common it is for a man to feel that it is time enough for him to enter upon a life of religion. This is one reason why there are so



many people in the world devoid of it. Another reason why the subject is so little understood by many is that they leave others to do the work for them—at least in a measure—and rest satisfied with the feeling, I will pay a learned man to do this work; he may examine the matter, and then come and tell me what to do, and I will do it.

Is such religion in harmony with the teachings of Jesus Christ? Listen to Him, beloved friends, and hear his declaration, “If any man will come after me, let him deny himself, and take up his cross daily and follow me.” Is this in accordance with much of what we hear at the present day? Are men taught that they must do this work themselves—that no one else can do it for them? That they must work out their own soul’s salvation with fear and trembling? Are they taught that, if they would attain the end, they must start at the beginning? We know that it was necessary for every one of us, when we were children, to learn our A B C’s, and, my friends, it is to-day just as necessary for us to learn the A B C of religion, if we would ever come into the knowledge of the Truth “as the truth is in Jesus.”

And what is the A B C of religion? It is *obedience*. “Children, obey your parents in the Lord, for this is right.” “Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.”

This is the first commandment with promise, and it is as necessary to-day as it was when given through Moses, that all should understand and obey this injunction, if ever they would advance in the way of holiness. While the children should honor and obey their parents, we, who are fathers and mothers, should exercise ourselves in training up our children “in the nurture and admonition of the Lord.”

This is a duty, for the discharge of which God, our Creator, will hold us responsible. We can make no excuse for any neglect in this particular, for the cares of the world are of secondary importance to this great duty. When we are entrusted with the keeping of an immortal soul that God has formed and that He desires should live with Him throughout the boundless ages of eternity, can we satisfy ourselves that anything else that we can do for that being is of as much importance as to *train him up in the way he should go*?

God gives to every one who cometh to Him in Christ grace and strength to do his will. Every mother and every father now present, by applying to the Source of all goodness, may be taught how to fulfill the trust committed to her and to him.

Do you remember how, in olden times, God commanded the Israelites that they should write the law on the door-posts of their houses, teaching it unto their children? "And ye shall teach them diligently unto your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up. . . . And thou shalt write them upon the door-posts of thine house, and upon thy gates." And, to-day, this is binding on the Lord's Israel. Oh! is it any wonder that the young grow up in ignorance, when there is no care given to them in the instruction that is necessary for them?

Ah, my friends, what a solemn feeling comes with the thought, "Where are those lambs that were entrusted to thy keeping?" Do I see them walking in the way they should go? Or do I see that they have strayed from my ways, and that they are wandering on the barren mountains

and over the desolate plains? Fathers and mothers here assembled! I would that every one of us who occupies the position of parent should be awakened to a solemn sense of the responsibility that attaches to fatherhood and to motherhood, so that when we come to lie upon a death-bed, and to feel that our life is going out, we may have the consciousness that we have endeavored, yea, have *labored*, to discharge these duties in the sight of God. Far better than the possession of wealth will it be for us in that solemn hour—though we may have less of worldly store to leave our children—to feel that we have led them, not to court earthly treasure, but to seek the riches which are incorruptible, and which fade not away.

. Now, the indebtedness and the obedience of children to their parents are strikingly typical of what *we owe* to our Heavenly Father. I desire that we should consider this, and then look on the other side, and see how far our care and oversight of *them* has been typical of the Good Father's watchfulness over us. Oh! that we could feel our responsibility as parents, and our dependence upon the Great Parent, that we would obey his voice, and thus learn to do those things which belong unto our peace. I stand not here, this morning, as the advocate of any sect or people, or in the name of any party. Far from it. But I feel my heart moved by the love of Christ to invite all to come to Him, the fountain and source of all Truth. I desire that the young may begin aright, and may join in this blessed work, for I feel moved to invite you to come to know the Lord Jesus Christ. And now let me say to you, beloved young people, that He is not a hard Master. Do not for a moment think that He is. But, on the contrary, that He is a rich rewarder of all that

seek Him, if they seek aright. The wise king said of wisdom, "Her ways are ways of pleasantness, and all her paths are peace." And so you will find it with the ways of religion and the paths of obedience. I have trodden in these paths in my early life, and have found them to lead to happiness. I stand before you a witness of this, for, before I had reached the age of my majority I found His cords drawing me, and they drew me into ways of pleasantness and into paths of peace. Therefore, my ardent desire for you is, that your feet may be turned into the narrow way; that you may this day choose whom you will serve, and that your choice may be that of Joshua of old, "As for me and my house, we will serve the Lord." Oh, never, never will you regret this choice, for He will make you to lie down in green pastures, He will lead you beside the still waters, and his presence will prove to you a joy far exceeding all things else. Then you will rejoice in God your Saviour and be prepared to raise your voices in praise and thanksgiving to his great name.

Look around and see the fields of labor. The sickle is being extended over the land, and the fields are white unto the harvest, but how few are the laborers. Oh, I feel within me this morning the drawing cords of Divine love, and I would to God I could awaken in you the desire to go hand in hand with Him. The command of our Saviour is preceded by an invitation and followed by a promise, "Come unto me all ye that labor and are heavy laden. . . . Take my yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Oh, that you may have more of a sober and wise mind, that you may learn the things of God, believe in the Divine Teacher, and

be led aright; so that, when hungry and thirsty souls shall come, there may be found some loving hearts that have been disciplined in the school of Christ, and that may strengthen these famishing ones by giving unto them the bread and the water of life.

Remember it was unto those who had given bread to the hungry and water to the thirsty, and who had visited the sick, to whom was extended the welcome language, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Remember, also, that it was the testimony of our blessed Saviour, of Him who had come from the bosom of the Father, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Now the fruits of religion are righteousness and joy in the Holy Ghost.

---

DELIVERED IN THE CITY OF PHILADELPHIA, TIME AND PLACE  
NOT GIVEN.

We meet to-day when it is popular to be called a Christian. It was not so some eighteen or nineteen centuries ago, if we may judge by the records of the past, as we find them in the Holy Scriptures. Then the prominent and popular religion was Judaism, and those who were willing to be called the disciples of Jesus Christ were looked upon by the great and the wise and the good (so esteemed) as having forsaken the religion of their fathers and gone after strange teachers, or a *strange Teacher*. We note that there had been, prior to the coming, or outward advent of Jesus Christ, a voice heard in the wilderness, John the Baptist, crying unto

the people, "Prepare ye the way of the Lord; make his paths straight." And there were those who heard John, and they went "and were baptized of him in Jordan, confessing their sins." But John spoke of another, of One that was to come after him; concerning whom he said, "I, indeed, baptize you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and He will thoroughly purge the floor and gather his wheat into the garner, but He will burn up the chaff with unquenchable fire." And we find, in the course of a short time, it came to pass as John had declared; for there came to this people another ambassador or prophet, even He of whom Moses in his day had spoken unto the children of Israel, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear." But Moses himself was a leader of Judaism and was, in his time and in after-time, accounted the great leader whom God, by his power, had fitted and prepared for the service assigned him. He was an instrument in the Lord's hand, in bringing his people, Israel, out of the land of Egypt, for he led them forth, he went before them and, in the wisdom of God, he was appointed to lead the people from a land of darkness and oppression to the land of Canaan, the land of promise. We read of this great teacher, that, early in his mission, he could declare, "I will sing unto the Lord, for He hath triumphed gloriously. The horse and his rider hath He thrown into the sea." His prophetic vision could see afar off the coming of the Messiah, so beautifully referred to by Isaiah, "The Spirit of the Lord God is upon me, because the Lord hath anointed me

to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that He might be glorified." This was the character of the mission of Jesus Christ. *He was sent of God.* What more forcible language could be used to bring to the view of the people his mission, than his own words, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth." He was to perfect the work of God, to hold up before the people the way whereby they might be brought into the possession of the fullness of the love of God. This was his work. It is *popular* to-day to be called a Christian. But it is one thing to be *so called*, and quite another to be possessed of Christianity. Our Lord himself pointed out the difference between professing to be, and being, a Christian. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." In the former days there were those who were ready to say, "Let us be called by thy name to take away our reproach." Beloved friends, I am not here to sit in judgment upon any of you. God forbid! Such is not my mission. There is one who judgeth, and that is God. I view this interesting assembly here gathered as followers of Jesus Christ—no outward power held over them, no penalties attaching unto

them for non-attendance; when I look upon this company, composed, as it is, of men and women most of whom are past the meridian of life, I am impressed with the sense that you have not come here this morning merely to be found doing what is needed to maintain respectability in your neighborhood, but I am induced to believe that there are much higher motives which have prompted you to come and sit down with us, in silence, to wait upon the Lord. I believe that the Lord God Almighty, who is ever moving upon the hearts of the children of men everywhere, by his Holy Spirit, is touching your hearts and making you feel the touches of his love, accompanied with an earnest desire that you may be more steadfast in your purpose, more decided Christians. Yea, that there is something within you begetting a desire to be brought into possession of that which satisfies the soul. We receive you to worship with us without regard to outward relationship, whether you believe with this Society or not; for in the feeling that prompted you to come here at this time I recognize the wonderful goodness of that Almighty Power that sees everything as it is, and that looks upon all his creatures everywhere only with the eye of love, the eye of pity. I am concerned, if possible, to awaken in you, more and more, a sense of the great importance of an acquaintance with God; to assure you that He is open to the same inquiry that was made by the keeper of the prison to Paul and Silas, "What must I do to be saved?" Aye, there is no thought which can enter into the heart of man so important, so vital as this. No, none other. For, to my understanding, that very thought of *being saved*, should form the great, the most important part of our concern in this life. Saved from *what*? Why saved from and delivered out of



that thralldom, that power which would lead us to do anything that is contrary to the will of God. For we know, beloved friends, that, while there is that within us which allows us to follow the beck or the call of another, and to turn aside from the Divine requirements, we need to be saved. How we should feel comforted when we remember that the love of God has exemplified itself unto the sons and daughters of men, in that He gave into the world his only begotten Son, the Lord Jesus Christ, "that whosoever believeth in Him should not perish, but have everlasting life." Note the promise, "should not perish, but have everlasting life." I am a believer in this doctrine. I am a believer in the declaration recorded, for I recognize, "There is none other name under heaven given among men whereby we must be saved." No, my friends, none other name than *his name*, which exemplifies his power, "For it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God. So, then, every one of us shall give account of himself to God."

In thus bearing my testimony to you this morning, it is not that I have received it by tradition nor learned it in the schools of men, but I have felt it and realized it by the revelation of the power of God in my heart. For I know, from a measure of that love of which I have spoken, which spreads from river to river, from sea to sea, from ocean to ocean, to the uttermost parts of the earth, that that love has poured itself into my heart; that it has satisfied my desire; that, by the light of it, the things that were obscure have been made plain; and, standing here, I can bear my humble testimony to the power of this blessed Truth that "God so loved the world that He gave his only begotten Son, that whosoever

believeth in Him should not perish, but have everlasting life.”

But I do not now speak of this everlasting life—nor do I believe that it was intended to be so presented—as if it were only attainable when the earthly life shall have ceased. Oh, no; its great and grand glory is that it is vouchsafed unto us *here*, for it is here we need it, and here is where we ought to enjoy it, in the measure permitted to be enjoyed while in the body.

Then let us, my beloved friends, be willing to hearken unto the voice of the Lord, for it comes to us in many ways. It speaks to us in the night; it comes to us as the heavenly messenger; it comes with the light of its own glory, inviting us to taste, see and thus know for ourselves that the Lord is good. Let us listen to this voice and follow it, for it is as essential to-day that *we* should follow our Lord and Master in spirit, as it was that the fishermen of Galilee should follow Him when in the body. Nothing short of a willingness on our part to do this can make us worthy to be numbered among the disciples of Jesus Christ. But mere assent, mere acknowledgment with the tongue, is not that which does the work. A correct belief, valuable as it is, does not make a Christian. We must know the child born, the Son given in us, and that the government of our lives rests upon his shoulders, before we can feel that we are saved. If we feel in our hearts the power of God to be our power, so that when we are tempted it will enable us to say to the tempter, “Get thee hence, Satan,” then are we safe in the keeping of our Lord, “For, in that He himself hath suffered being tempted, He is able to succor them that are tempted.” And this succor will be given to those, and those only, who are

willing to deny themselves, to take up their daily cross and follow Him.

Our Heavenly Father comes as near to his children to-day as He has ever done, and He pours in the light of his presence and power upon the sons and daughters of men as freely as He has done in any age of the world.

It is amply sufficient for every one who is willing to be brought under the influence of that power, that light and that presence. Blessed be God, He so loved the world, and all that come into the world, that He gave his beloved Son for our salvation.

My brethren and sisters, the glory of our faith and the possession of it are worth more to you and to me and to mankind than anything else *can* be worth, because such an attainment is a victory over the things of this world, over all the powers of darkness. It lifts us to the position which God designed that every man should occupy. "If the Son, therefore, shall make you free, ye shall be free indeed."

Why should men be spending their time, the prime of their manhood, in working, striving, laboring night and day for that which, as we all know, perisheth? When we come to compare the transitoriness of the things of this world with the joy of possessing eternal life, is it not marvellous that intelligent men, the world over, should spend their strength, their manhood and all they have, in the pursuit of that which vanisheth like an *ignis-fatuus*, which leads but to bewilder, and which dazzles but to blind?

Look at the world to-day; grasping, reaching out, overreaching and toiling after riches which, after all, must perish. Such acquisition does not lift a man up in the sight of God, but often just the contrary. I would not apply this remark

to what a man *need possess*, and what he may acquire by energy, by improvement, by a proper exercise of the talents and the powers that have been bestowed upon him; but when he devotes all his available time to the amassing of wealth, and in doing so loses sight of the great work of making his "calling and election sure"—what is his life but a *blank* in comparison with what it ought to be?

Only contemplate for a moment, every heart here filled with the power of the Holy Ghost! What a power! it would go out in all directions, in the inviting language, come brother, come sister, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

When we consider how much we already possess, not only of material wealth, but also of talent and opportunity, and the blessings that have been poured out upon us; and then realize how much more we might do, than we are doing, to smooth down the asperities of life—I feel that these thoughts should drive away sectarianism, where it exists; for that spirit frequently produces controversy and hatred, and when these take possession of a man, they make him narrow-minded, and—according to his opportunity—a persecutor. This was exemplified in the treatment given to our Saviour, who was persecuted because his teachings differed from those of the priests who were established in their sectarianism, and who hated the new doctrine which He taught. But what could they say? for He had exemplified his power by his works. He had opened the eyes of the blind, had made the deaf to hear, and, in their very sight had the sick been restored to

health. This evidence, with that of the five barley loaves, and the two small fishes, manifested to the people the power of the living God in him; for He showed by his works, and testified by his words, that He did not speak for himself, or act by his own power. "I can of mine own self do nothing; as I hear I judge, and my judgment is just; because I seek not my own will, but the will of the Father which hath sent me." With all this evidence multiplied again and again, the chief priests conspired to take his life, even when the secular ruler would have spared Him. I would rather fall into the hands of any other class to be judged, than into those of a sectarian believer. What darkness covers that mind which is under the thick veil of sectarianism! Remember how it was with those Jews, when Pilate wanted to release Jesus, for he found no fault in Him. The people, urged by the priests, cried out, release unto us Barabbas. And why did these priests object to having Jesus released? Was it not because they were fearful that his preaching, together with the miracles He had performed, would take away their power from the Sanhedrim, draw away the worshippers from the temple, and cause them to lose their influence? Do we think there is nothing of this kind in the world now? Until a man is willing to come under the government of God, until he is made to believe, until he is willing to deny himself, and take up his daily cross and follow the Lord Jesus Christ, he *does act out* this kind of spirit. The natural man is selfish and oppressive; he loves *his own way* more than he loves God. It is terrible to behold, when we cast our eyes about us, and see what has been done in the name of religion. I do not marvel that men are turned away from coming to know, and to listen to religion, when

they have looked at the actions of many who profess, and of some who teach it. But when you want to see portrayed the character of *true religion*, turn and look at the teachings of Jesus Christ. The light that He exemplified was the light of the Father; He was of the Most High God; born not of the corruptible, but of the incorruptible; He and his Father being one.

Now, my Friends, I want you to understand that that same Almighty Power is here this morning, ready to confer this work, this love, this power, upon you; to give you *in time* a sufficiency of it to enable you to work out your soul's salvation with fear and trembling. And I tell you there is no other way by which you can obtain this than by taking hold of Jesus Christ, by hearkening unto the voice of God: by bringing yourselves, even as the Virgin Mary brought herself, under submission to the power of the Highest. When you do this, saying in your hearts, "Be it unto me according to thy word," then will the Almighty Power of God be exemplified in you; you will know the child born in you; you will know the government of your lives to rest upon his shoulders, and that He is the Counselor and the Prince of Peace, who will destroy all enmity between you and your God; and you will experience that peace of which Jesus said, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

It is the desire of my heart to have an increase of this kind of religion; to have more Christians; and I should be willing to be spent if I could persuade my brethren everywhere to listen to the invitation of the Saviour himself, "Come unto me all ye that labor and are heavy laden, and

I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Our God wills not the death of any, nor that any should perish; but that all should return, repent and live. Remember this, my friends, all ye that are heavy laden. Oh! could some who are here this morning realize the joys of Heaven, and the peace which fills the heart that is prepared to receive it; even the peace of God—you would be willing to part with everything you have, and to say *take it all*; only give me that peace which I crave. Turn over the pages of Holy Scripture; read the various illustrations there in the book of Job. How striking and how beautiful they are, when realized and brought home to our individual experience. "I have heard of thee by the hearing of the ear; but now my eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." Such, my beloved friends, will be our acknowledgments, when we bow and submit ourselves to the living God. Then his glorious light and power shall come shining around about us, and we can in truth say, "Now mine eye seeth thee." And let us remember that after Job's afflictions, the blessings of the Lord were multiplied unto him, and his last days were his best days.

Such is the character of the Christian religion, and a glorious one it is.

And this land—the land of our birth—great and powerful as it is, may, by our submitting to his will, and following his leadings, become an earthly kingdom of our Lord and of his Christ; for when righteousness shall have spread its panoply over the hearts of the people, the beams of the rising sun will penetrate the dark recesses of sin and selfishness, and the name of the Lord will be extolled everywhere.

A DISCOURSE DELIVERED IN CHERRY STREET (END OF) MEETING HOUSE, PHILADELPHIA, ON FIRST-DAY MORNING OF THE YEARLY MEETING WEEK, 1883.

The religious Society of Friends—of which we form a part—do not profess to be the followers of any man, but we *do* claim that we are called upon to present the Truth as it is in Jesus Christ. We deem it our *duty* thus to present it; and while we do not ignore God's love and care to the children of men, as they are shown unto us on the pages of the Old Testament, it is the glory of the *New* that we have felt to be our mission to revive, in the simplicity and spirituality of the Truth as it is in our Lord Jesus Christ; in his birth, his life, his work, his death and his resurrection. We believe, as we reverently read the New Testament, that in the record there presented, in the incidents there narrated, we have witness to show how the work of God is to be perfected in the heart of man. For, as our Lord declared to the woman at Jacob's well, so we also declare that God is a Spirit, and they that worship Him acceptably must worship Him in spirit and in truth: that it was not the purpose of Jesus Christ in his outward advent, to decay or to destroy the work that had gone before Him; that it was not his mission to speak lightly of the covenant which God had made with his people aforetime; for it pleased God in his love to select, in the ages past, servants for the ushering in of the light, even as the light of the sun is ushered in by the dawn on the horizon. So, by the rising of the Sun of Righteousness, the darkness was to be dispelled; when there would be no more need of ministering priests as teachers and guides, no need of looking for the law written upon tables of stone, but they were



to realize the truth of the doctrine which had never before been so presented to the people—*That which was to be known of God was to be made manifest in the hearts of men.* What a perfect manifestation of God's love we have in the plain though comprehensive declaration of the prophet Jeremiah, "The days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts, and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

What a potent thought is this; but is it embodied as it should be in the teaching of to-day? Is this the thought that is being spread out before the people everywhere? Even though, according to history, we are living in the nineteenth century, we look around, and what evidence do we see of the growth of the great doctrine which was presented to the world by our Lord Jesus Christ; the temple is here and the temple is there; and the priest still ministers at the altar. Is this in accord, beloved friends, with the teaching of Jesus Christ? Was it not rather his mission to bring the work of God home to every heart? Was it not his purpose

to call the attention of the people to the word nigh them? Even as the apostle declares concerning the righteousness which is of faith, that it speaketh on this wise, "The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach." This is the faith that the people of God, who are called Friends, have ever taught, and when they depart from *this great thought* they turn from the faith of their fathers. It was because the early Friends proclaimed this truth in a dark age, that they suffered persecutions; aye, persecutions without number. It was because they presented it unto the people that anathemas were hurled at them, and the priests in their pulpits cried out against them, and said, "Cursed be the people that say, 'The Light of Christ is sufficient;' and let all the people say, Amen!"

Doubtless there are many here this morning—individual minds whose training has been in another school than the one in which many of us have been trained—who have had stamped upon their early lives the idea that religion, and especially the religion of Jesus Christ, consisted of a long train of articles of belief; and here, in this declaration of our Lord, the whole matter is made so plain that even a child may understand it; "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." What a far-reaching thought this presents to us today. No matter what our condition in life, whether instructed in the things which have been of old, or not; here is the whole summing up of the character of the religion of Jesus Christ; and this is what we desire to present to the people in our words and by our practice. It covers the

whole ground. Is there anything more to be desired, than to enjoy our Heavenly Father's kingdom and government? Is not this a great matter to every one here this morning? Is there anything that we *can* desire more than to be citizens of his government? We are then as those who have no other need, neither do they need the light of the sun nor of the moon, for the glory of God doth lighten it, "and the Lamb is the light thereof;" a light that dispels all darkness, that makes plain the path, so that none have occasion at all to stumble. We are alike interested in this great work, each and every one of us here this morning; and as the Master said in addressing his little company, so do I feel it in my heart to say unto you, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Yea, to give it to his children the world over, wherever they are found willing to seek Him, and to obey his commandments: willing to regard everything else as secondary, that they may be numbered among his children. Can we conceive anything of more vital import than the relation of man unto his Maker; the position that has been assigned him in this world? What is offered unto all of us here? The Master, in speaking unto the people, said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

Do we believe this promise? Are we looking for its fulfillment *here*? Or, are our minds still so clouded and hampered by the effects of education and tradition, that we are not looking for the glory of the kingdom of heaven here? Do we believe it possible, in the nature of things, for us to enjoy the glory here?

When I turn over the pages of Holy Scripture, and read

the teaching of Jesus Christ therein presented to my understanding, the idea is clear to my mind that his mission was to declare that the kingdom of God is already in every man, and that all we need to know or to learn is, What is *his* pleasure? The reason why we do not know his will, his pleasure, and that his kingdom is within us, is, that darkness still covers our minds. It is because the glorious day has not yet dawned, although we may view it as afar off. A mountain in the moonlight, outlined in beauty, may seem to be a great way off, but when the sun ascends and floods it with light, we see how near it is. Even so it is with the Sun of Righteousness. It so clears our vision that we are ready to join in the anthem, "Great and marvellous are thy works, Lord God Almighty. Just and true are thy ways, thou King of Saints!" Then we feel the influence of the Spirit, and, as in the far-off distance, seem to hear the hosannas of the great multitude which John saw in the vision, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

And, dear friends, to whom my heart goes forth in that love which knows no measure, I would that we strive, as well as desire, to become inhabitants of this glorious city, that we may come to know for ourselves that the Lord liveth, and that, because He lives, we live also; that we have known our robes to be made white in the blood of the Lamb. We are not ashamed of our faith, for there is nothing new in it—it is unanswerably the Truth of God. There were many thousands who were ransomed and redeemed. And how were they redeemed? Was it not by that power, that love which God hath given for the ransom of all mankind. "For God so loved the world that He gave his only begotten

Son, that whosoever would believe in Him should not perish, but should have everlasting life." Go back to the time of the Apostles—men like ourselves—and read their testimony as to how they were delivered; then turn to the Old Testament, and you may find where Moses sang, "He found him in a desert land, and in the waste, howling wilderness; He led him about, He instructed him, He kept him as the apple of his eye;" and where the Psalmist gives his own experience, "He brought me up, also, out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And He hath put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and shall trust in the Lord." Such are the songs of the ransomed and redeemed of the Lord. But we cannot *bring ourselves* up. God has not given unto man, naturally, the ability to *deliver himself* from the power of sin, but we do believe that men can be saved, and that the power which saves is offered freely unto all men, without money and without price; that the love of God for his creature, man, whom He made in his own image, is such that He wills not that any should perish, but that all should return, repent and live.

Let us not be understood here as presenting the thought that *that Son*, that Saving Power, was only known to the world nineteen hundred years ago. No, my brethren, God's love for man has been the same from the beginning, and the blessed Jesus himself said to the Jews, "Before Abraham was, I AM." The Most High, speaking to Moses, said, "I AM that I AM," and He said, "Thus shalt thou say unto the children of Israel, 'I AM hath sent me.'"

It is only sin which separates us from God. So, if there

are any here who feel that their sins and iniquities are to-day separating them from their God, let me say to such, the way is open; for do we not find it recorded, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." There must be a condition attained which recognizes the power of God, open to any man, to put away evil. This is the first step, "Cease to do evil," and know ye that, as ye ask aright, grace will be given unto you for all your needs.

The second step is, "Learn to do well," and, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." So the covering or hiding or blotting out of sin does not rest with ourselves, but with the merciful God, whose love is so great that, with the Prodigal Son, we may approach Him and say, "Father, I have sinned against heaven and before thee." But why should it be so necessary to speak of this part of the subject? How much more comforting is it to refer to the *goodness* of God, to speak of his *love*, of his *blessing*, to tell *how* He blesses his children, to say that his blessing is with us every morning, and that He never turns any away. I love to speak of the Truth, presenting—unto the young especially—the goodness of God and his love; that He never turns a deaf ear, but is ever ready to hear; that his love is ever going out to his people, and that He preserves them in the hollow of his hand. If we go away, it is *our* going away, for He does not drive any away. He never imposes anything upon his children, beyond what is for their good.

I want to encourage you to turn away from the gratification of any wrong desires that come springing up in the human heart. Prefer rather to live by *his love*; prefer to

walk in the narrow path that He hath marked out for his children, and you will then “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” Then will you perceive that the pathway marked out for you is a bright one. You will come to see its loveliness, to be introduced into the association of the children of God and counted worthy to be numbered among them. Thus you will come to realize the pleasant paths of the Christian, come to realize religious thought growing in your minds and filling them with “the peace of God, which passeth all understanding,” come to experience that “a day”—yea, even an hour—“in his courts is better than a thousand.” Then will you desire more than aught else to be numbered among his children. Then you will love all who suffer and will feel the mantle of charity covering your spirit—a feeling that will cause you to look upon the poor sinner with an eye of pity rather than of censure. Then will you find that your greatest joy is in the house of the Lord, waiting upon his precious word and being permitted to adopt the prayer taught by our blessed Saviour :

“Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.”

DELIVERED AT FRIENDS' MEETING-HOUSE, GIRARD AVENUE,  
PHILADELPHIA, SIXTH MONTH 17TH, 1883.

We have met here this morning for the important purpose of waiting upon Almighty God, the Author of our being, to whom we owe all our blessings. It is well for us thus to present our bodies. It is well for us thus to come together, to wait upon Him, for He remains to be the Teacher of his people himself, and, possessing all power, He sees and knows us just as we are. It is one of the greatest blessings that He has conferred upon the children of men, that He *is* the Teacher of his people himself; that, to-day, He dispenses milk to babes and meat to strong men. It is thus that all are ministered unto. As the wise parent discriminates in the character of the food to be given to the children, adapting it to their varied conditions, so does our Heavenly Parent adapt the food, the spiritual food, unto his children. How comforting it should be to us to remember that we are not dependent one upon another to know the Lord, "for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." My own experience confirms the truth of this, for I remember, from very early life, the tender impressions made upon my mind whilst in that babe-like condition, and I believe, as the Scriptures bear witness—speaking figuratively—that, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." And as He is always near us, so is He ever ready to minister to our wants. This belief constitutes one of the cardinal principles of the religious Society of Friends. They recognize that there has been no change, through the various periods of time, in the



manner of God's dealing with his creature man; but, as the Holy Scriptures bear witness, that He is "the same yesterday, and to-day and forever," and that in Him "is no variableness, neither shadow of turning." This being the case, it may be well to bring to our remembrance the events of the past, as the accounts thereof have been handed down from generation to generation in the volume of the Holy Scriptures. These sacred writings bear witness to the instruction of God to his creature man; and, symbolical as they are, in those early days of written records, in no better way could the dealings of the Most High with the human family have been presented. For, as God is a Spirit, so the operations of his power in our hearts must be of like character. And hence we find it recorded in the pages of Holy Writ that He visited the children of men, that He spake to Adam in the Garden of Eden, and gave unto him his commandments, in order for the preservation of life, and that, through all after-periods of time, God spake unto his servants often through the great leaders of the people, that *they* should speak unto those around them. And, as the people hearkened unto the commandments of God, coming from their teachers, they experienced preservation of their lives.

Trace it down through various portions of the Sacred Record, but most especially in the early pages, and we find God making himself known unto Abraham, Isaac and Jacob; how He communed with them and showed them what He required at their hands. After that period of time, coming down to the descendants of Jacob, we follow Joseph into Egypt, where he was to be the preserver of life, for there was a famine in the land, and the Lord made use of Joseph, who had been sold by his brethren into the land of Egypt;

how God helped him in the land of bondage ; how, though badly treated and confined within the prison-walls for years by the inscrutable workings of that Power which knoweth all things and seeth all things, ultimately Joseph became the instrument of the Lord, not only in saving the people of Egypt, but also in saving his father's house ; how, in after years, the children of Jacob multiplied in the land of Egypt, but when there arose a king who knew not Joseph, the Egyptians—instead of having a regard for those whose ancestors had been instrumental in preserving the lives of their people—persecuted the Israelites, making of them servants, and exacting from them hard things. Yes, and the record tells us that they imposed one condition after another, even to the taking away of the straw that was to make part of the brick. But their cries “ entered into the ears of the Lord of Sabaoth,” and, in his own time, He raised up a deliverer.

It is not necessary to enter into a full account of the finding of Moses, the son of an Israelitish woman ; how he was preserved by this daughter of Israel, who, looking upon the child, beheld his comeliness, his beauty, and, in the spirit of maternal affection, sought his preservation and laid him in the flags ; how, in the workings of that Power, the ark containing him was seen by the daughter of Pharaoh, as she was walking on the river-bank ; how he was cared for by her, and, when of proper age, educated in the arts and the lore of the Egyptians.

In the course of events, owing to surrounding circumstances, he fled, and we find him keeping the sheep of Jethro, his father-in-law, on the plains of Midian, where he became a shepherd. Let us look at the occupation of a shepherd, one who watches over his flock. What a beautiful

type is this of the character of our God, who is often spoken of as "The unslumbering Shepherd of Israel," slumbering not, neither by night nor by day, but forever watching over his people everywhere. For He has his eye over all his creatures, and when any of them go astray like sheep, He reaches out the crook of his love, seeking to gather them within the green pastures and beside the still waters, where rest the children of the heavenly kingdom.

As we trace the wonderful power of God in his dealings with these Israelites, we see, later on, where He met with Moses, keeping the sheep, and there informed him, by the burning bush, what he was to do. And Moses heard the voice of the Lord, saying, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Yes, for God was there, his power and presence were there, and, therefore, in that relation, *it was holy ground*. Moreover, he said, "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. And Moses hid his face, for he was afraid to look upon God."

Let us look at things as they are, and let none of us feel that the former day was different from *our day*. It is the disposition of the children of men to-day to look upon the people that lived at that time and the ministrations and dispensations meted out to them as different from those of to-day. There is an idea now that *God is not the same*, that He does not appear or speak unto us as He did unto the people of old. My own experience has taught me that He *is* the same. I know very well that He spake unto me in the morning of my life, and that He has made known his will concerning me as clearly as anything I have ever found recorded upon the page of Holy Writ or that was ever penned.

Farther on we read from the familiar record that the Lord sent Moses; that there were long pleadings between him and Pharaoh concerning the children of Israel, which is but the Lord's pleading with the people to come out from under the dominion and power of the flesh, representing man in that condition wherein he is in bondage, serving a master other than God. And when Pharaoh refused to let the Israelitish people go, that they might sacrifice unto the Lord their God, one dispensation, one affliction, one trouble followed another, until, ultimately, there appeared to be a willingness wrought to *let the people go*. Let us bring this home, for these efforts must be applicable to people's states and conditions at the present time. Let us apply them to ourselves, let us—looking into our own hearts—see whether the good—comparable to the Israelitish people in Egypt—is being oppressed and held in bondage by the Pharaoh who is our ruler. Whilst the precious seed is thus oppressed, there is a power ruling over it comparable to the natural man—for the natural man, that which is of the earth, earthy, is an oppressor—and Pharaoh is here represented as such.

The things there written illustrate to us that, though we may feel ourselves bound with “the lust of the flesh, the lust of the eyes and the pride of life,” and that these have dominion over the good in us, holding it in subjection, so that it is not permitted to free us from abuses and sins, yet remember, my brother, my sister, there is a Power superior to any finite power pleading with thee. Pharaoh, as king of Egypt, represented the finite power, ruling the lords of state. Yet even *that power* was ultimately brought into subjection to the greater One. When the children of Israel passed out on their way, Pharaoh and his hosts sought to

pursue them, and the record is that the Lord made a way for his people, but the chariot wheels of the Egyptians dragged heavily, and the sea, that had rolled back to make way for the children of Israel, closed again, and the hosts of Pharaoh were overwhelmed.

I am no atheist. On the contrary, I am a believer in the power of God. Human wisdom may look at this account and question it, but to the anointed eye of the believer it exhibits the power of the Almighty. It exemplifies for our consideration that, as we obey his commandments—though the way may not appear plain, though difficulties may seem to be insurmountable—we shall be safely led along until we have made our escape from Egypt and from the tyranny of its king. Though the wisdom of the world is disposed to attribute these occurrences to natural causes, I am a believer in the Almighty power of God, and that with Him there is nothing impossible. Men may become so steeped in sin, such slaves to their propensities, as to feel that they are hopelessly under the dominion thereof and ready to cry out, “O, wretched man that I am! Who shall deliver me from the body of this death!” There have been such conditions, and there may be such to-day. Men who feel themselves bound as with fetters, having surrendered themselves up to the gratification of self, so as to shut out the face of God, and gone on from one condition to another, disregarding the manifestation of his purposes, until they have become entangled as in a net, from which they cannot extricate themselves. But, thank God! there is a power that is sufficient. The arm of the Lord is held out and goes reaching, reaching out for the liberation of every one who has been made sensible of his condition and who is willing to look unto *this Source* for deliverance.

But there may be other doctrines preached, other thoughts presented, and there may be held out the idea that *we can save ourselves*. Do not the evidences of the past clearly demonstrate that man, of himself, is a very finite creature? Now I want us to remember that God wills not the death of any, but that it is his purpose that we should all return, repent and live. When men seek by their finite powers, however much these may have been cultivated, to adduce arguments or to deduce conclusions concerning religion, let them bear in mind the great truth that "The wisdom of this world is foolishness with God."

I might continue to trace the history of the workings of this Power from generation to generation, for therein is clearly demonstrated and exemplified what is necessary for preservation, also that God taketh care of his people. In the journey of the Israelites you may read the journey of your own life, as I have of mine. The history of that people is but the reflection of what is constantly going on in and for man. There do we see exemplified the weakness of human nature; there do we see the disposition to disobey the commandments of God; there do we see his condescension in supplying their needs and even their desires when these were not in rebellion against his will. He gave them manna and quail, and, when they were thirsting, the flinty rock gave forth its refreshing waters when smitten by Moses at the command of the Most High. He also gave unto them an unerring guide, even the pillar of fire by night and the pillar of cloud by day. Thus is it shown that, though we may backslide from Him, He still helps us. Such is the love of God and such his care over the workmanship of his hand. And they are as great to-day and the manifestations

of himself unto the sons and daughters of men—if they give attention thereto—are as possible to us as they were to the Israelites when they were led out of Egypt and into the Promised Land.

Now, my dear friends, turn to the history of the life of Abraham, and you discover that, as he was faithful to the commandments of God, he was called the *father* of the faithful. In obedience to those commandments, he did not refuse to comply even to spare his son, the child of his old age, but was ready to offer him up. And those who are obedient and faithful, as was he, are called his seed, and in every nation, kindred, tongue and people these exist, and are under the Almighty's protection, his power reaching out to such.

We also find in the record that there were thousands who did not acknowledge God, but who worshipped the work of men's hands. Pause here. Let us look and inquire whether *we* are free from idolatry. Let us examine as to what constitutes idolatry. Is it that we should have a statue upon a pedestal to fall down and worship it? Is *that* the requisite to being an idolater? It might be well for us to pause and look into the mirror in our own hearts, before we hurl the verbal arrows of our indignation and scorn at intelligent people who are found worshipping idols. My friends, I sometimes think, when I read the views of certain men, or hear them expressed, that we have idolatry to-day. If we are leaning upon and trusting in our own opinions, images that have been formed in our minds, or if we are ready to worship the dogmas and opinions of other men—which are the images that have been carved out in *their* minds—if we defend these, guard them and are tenacious of them,

what are we doing? Whatever we love most, *that* we worship. This proposition must be admitted by all who have given the subject careful thought. Let us not be disposed to look with so much indignation upon the people of the past or upon the Orientals of to-day because they worship idols. We may not practice our idolatry in the same way, our images may not be of the same kind as are theirs whom we so freely censure, but let us examine ourselves honestly in the search for *our idols*. I want us to look at these things, for I am interested that we should become the children of our Heavenly Father. In standing here this morning my concern is that we may individually come into the possession of the pearl of great price, that we come to know our Redeemer, who loveth us and who gave his life that we might be saved. As the great truths of Holy Scripture are brought to our view, we should try to know where we are and what is our condition. Whether we are like the children of Israel when they were in bondage, or whether we have witnessed our deliverance and are on the journey traveling toward the Promised Land. Whether we still have stumbling-blocks, or whether, through the mercy of God in Christ Jesus, we have known the shackles to be broken, known an overcoming of the enemies of Israel, and, having traversed the wilderness and crossed the Jordan, spiritually, have found an entrance into the Promised Land.

The religion that I am interested in building up is of that character which is presented upon the pages of Holy Writ, with the promises of eternal life. Now, no man can do the work of religion for us, for we are all called to work out our own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.



The all-wise God not only brought out the children of Israel, with Moses for their leader, but He gave them the law; yet this was not perfect, but for the bringing in of a better hope.

In the records we find that John the Baptist came as "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." We discover that this voice was listened to, for the people were baptized by John in Jordan, confessing their sins. We feel better for it when we have confessed our sins. This is an important step, and after this it would seem that we are in a condition to hear the voice of another. In the course of time, as we read, occurred the birth of Jesus. How beautiful a type his life is, beautiful and true. Born of the Virgin Mary, who, when the angel of the Lord visited her and informed her what should come to pass, queried how this thing could be, which, to her natural understanding, seemed to be so incomprehensible. Yet, in humble trust, she bowed to the will of God, and surrendered herself with this expression, "Be it unto me according to thy word."

There are those who would *deny* the truth of God, but *I* own the record just as I find it there.

Now how far have we traveled on this interesting journey? Where are we to-day? In our peculiar conditions, probably no two of us are exactly alike, no two have attained to the same degree of growth. But have we been faithful to what has been manifested? Have we hearkened to the voice of God? Remember, "No man can save his brother or give to God a ransom for his soul." But there is a Saviour, there is a Redeemer, and that Saviour, that Redeemer, is Christ the Lord. Blessed be God, who so loved the world that He hath given this Saviour into the

world, that whosoever is willing to receive Him, in the way of his coming, shall not perish, but shall have everlasting life. This is the interesting part. I want you to bear in remembrance this very word, *shall*, not *will*, have eternal life, but *shall* have it. Now this constitutes the glory of the religion that is presented unto the world in the life of the Son of God, Jesus Christ. His mission, as it is recorded on the page of the New Testament, was to put an end to sin and to deliver us from the dominion and power of the devil. What do we know about this precious Saviour! Have we the evidence that He has been brought forth in our hearts? Have we known the Child born, the Son given, and is the government of our lives resting upon his shoulders? Are we, from our hearts, ready to call Him the Mighty God, the Everlasting Father and the Prince of Peace? Note the expression, "The Prince of Peace," because it is He that makes the peace, and no man is at peace unless he has come to know the begotten of the Father brought forth within his soul. There is no peace short of that which emanates from this source, that peace of which the Master said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

My brethren and sisters, my heart travails this morning in solicitude for us all, that we may come to be the children of our "Father which is in heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Oh, the love of God! It surpasseth all understanding. For, as one formerly declared, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Oh, that I could, by any words of mine,

stir the hearts of some that are present this morning, to let go their hold upon the world, so that they may come to experience the power of the Lord Jesus, declaring "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Oh, this glorious Christian faith, to which is attached the promise, "*Shall never die.*" Thank God, there is a power that man may *possess here*, may live in the world, surrounded by the wickedness thereof, and yet be preserved from sin.

My friends, how are we to come into possession of the pearl of great price? Are not the terms for obtaining this most precious treasure the same as they have ever been? The Master said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." He names the dearest objects of human affection, thus clearly illustrating that if we love *anything* more than we love Him we are not worthy of Him.

Search yourselves, prove yourselves. For it is by searching and proving ourselves that we come to *know ourselves*. The Apostle queries with the Corinthians, "Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" Let us not here misunderstand the meaning of Paul, and think that he intends to convey the idea that Christ is not in the reprobate. No, no; but what He means is that the reprobate does not *know* that He is within him. But He *is* there, and it is his presence that causes a stir, an uneasiness in the soul of the reprobate.

As the words have come into my mouth I have given

them utterance. I have but one purpose, but one object in view, and that is, to do what I can to *persuade* men; to call their attention to the source whence all good comes; to encourage, to exhort them, to let nothing hinder, but to pursue a straightforward course, and so travel on as to come into the possession and enjoyment of eternal life. It was for this purpose that man was created, to come into and to enjoy eternal life; a condition of which it may be practically said that "The wicked cease from troubling and the weary are at rest;" where the soul is at rest in the arms of its Redeemer.

I know there is much in the world to attract and to allure, to draw away from this peaceful, as well as safe, condition; but my dear young people, my desire for you is, that you will enter into covenant, as did the people at the exhortation of Joshua, "The Lord our God will we serve, and his voice will we obey." And as you are faithful in keeping this promise, you will receive that which was given to Israel for an everlasting covenant. "Unto thee will I give the land of Canaan, the lot of your inheritance." Then "Choose you this day whom ye will serve." You will never regret it, for as you advance on the journey of life you will see how many are holding back and risking the dangers of delay. You may call to mind some one, very dear to you, who has been removed in the morning of life, thus bringing you to face the solemn reality that, whilst the old *must* die, the young *may* die. Then how wise it would be for you to make the choice now, and to live with your hearts so given up to serve your God, that no matter when the call may be extended to you, you may be prepared to render up with joy your earthly lives.

And, dear fathers and mothers, you—with whom I class myself—must depart, and the places that know us now will soon know us no more forever. Oh, that we may have furnished us the blessed evidence that we are at peace with our God!

---

SELECTIONS TAKEN FROM DISCOURSES DELIVERED AT DIFFERENT  
TIMES DURING THE LAST TWO YEARS OF HIS LIFE.

God is a God of love, not of hatred. His dealings with mankind exemplify this. It is not the will of our Creator that any man should perish. We were not brought into the world for such a purpose. If any one fall short of the purpose of his creation the fault must lie at his own door. There may be conditions around him—the example of others for instance—exerting their influence, but it is his own fault if he accept not the free grace which would give him strength to resist such influence. Just in proportion as the world violates the commandments of God, must every violator carry with him a certain measure of the responsibility, not only in its application to himself, but also in the effect produced by his example upon others.

Now, is it not a marvel that any responsible human being should be willing to live without God in the world? Does he think that the gratification of “the lust of the flesh, and the lust of the eyes, and the pride of life,” will yield him a return worthy of the name of enjoyment? Does he stop to consider that, while partaking of this gratification, he is constantly in danger, and that, if he pursue the course to its goal, he will find it the entrance to a state of misery?

Would he rather fall into the hands of men than to be under the protection of the All-beneficent Creator? Why, how can any one be so deluded? There are few men but would deprive us of a great many good things which God would not deprive us of. Then, why should we be living without God in this world, when, to fulfill the purposes and enjoy the works of his creation, we must know Him?

Now, He is not afar off from any of us, but stands ready to help us, offering himself to be the director of our lives. Then, why should we refuse his guidance? He never gave to any man a law, nor imposed upon him a prohibition that was not for that man's good. Men may make laws and may prohibit free action altogether, in order to keep you entirely under their own control, but Divine Goodness never treats his children in that way. The Omniscient One knows our diverse peculiarities and temperaments, and, taking us just as we are, He imposes those, and only those restraints which are necessary for our preservation. Then, why should we even *hesitate* about submitting to his prohibitions and obeying his laws? The young man or the young woman who makes it the primal consideration of life to hearken to and obey the voice of God—which speaks by impressions made upon the soul—will be kept in safety and will not lose any of the joys of earth that are worth retaining.

There may be restrictions imposed upon us at one stage of our experience for our benefit just at *that time*, and if we resignedly accept them (making no attempt in our own will to remove them), they may, at the proper time, be taken away by the same Hand that placed them upon us. Then other duties, positive or negative, may be required of us, and we must be faithful to these. As we thus go on from

stage to stage we experience a spiritual growth, whereby we can comprehend the necessity and appreciate the force of the command given to Moses, "Speak unto the children of Israel that they go forward." There are men who have been encompassing one mountain all their lives, and who are still there, like the Israelites who were disposed to tarry where they were, rather than to journey toward the Promised Land. But, my friends, it requires much care and close watchfulness on our part to see the *right time* to go forward. For if we anticipate it, we go without our Guide, and getting bewildered, wander aimlessly in an unknown way until we lose sight of both faith and hope.

Men who have their own purposes to serve will try to make you believe that religion is here or that it is there, and that you should come hither or go thither to find it, but I feel to say to the young of this assembly, Mind your own business, and let every other business alone. Do not, like Martha, be troubled about many things, but do those things which are shown to you to do, and avoid doing those which you should not do. Our allegiance to God may be estimated by our obedience to his commands, without regard to what the world may say.

What a great matter it is to be a truly religious man. No importance need be attached to the *name*—there were twelve tribes of the children of Israel. If it suit a man to belong to one tribe or to the other, we have nothing to do with *that*, for there is but one Father and we are all his children. But, my friends, the natural man is in the dark, and he must remain in the dark until the light of the Son shines into his soul. This is "the true Light which lighteth every man that cometh into the world." It shows us how we should

walk, but if (taking the advice of the tempter, who would have us know good and evil for ourselves) we turn from it, we commit sin, for sin is the transgression of the Divine law.

There are many who go through life sinning and repenting, a state they should not remain in, for there is a higher one, a more settled one, beyond it. Now the glory of our religion, its importance and its value to every son and every daughter of Adam is the sublime idea that we are to enjoy heaven—so far as we are capable of coming into the enjoyment of God's love—*all the days of our life*. This, we believe, was the purpose of the Great Creator when He gave us being. He has never turned one of his children out of his house. Those who are not in the house of God have wandered away from it of their own accord, like the Prodigal Son, because they love other things more than they love home. But even these wanderers can return and be under the influence of that love which goes out to all, for God will not the separation of one soul from Him. The appreciation of God's love knocks to atoms a belief in the doctrine that some are born to be saved and some to be damned. This doctrine had its root in the minds of men, where it had been planted by human volition. And how contrary is it to the teaching and to the mission of Him who came from the bosom of the Father (and who could declare, I and my Father are one), in order that *none* might perish, but that *all should be saved*.

Now, what I feel in my heart to call our attention to is the Word, or Son, which, in the beginning, was "with God," and which "was God." And this Son was sent into the world that "whosoever believeth in Him should not perish, but have everlasting life." This clear and comprehensive



statement of the Evangelist leaves none without the pale of the means of salvation, while it assures us of the purpose for which the Saviour was sent. And why sent for this purpose? Because God so loved the world. Oh, wonderful love! Would that we could appreciate the fullness of it.

Here we are, spending our time in pursuits that do not bring peace to the soul nor advance it in the way of salvation. Some are troubled with one thing, and some with another thing. But the Great Forerunner said, "And now also the ax is laid unto the root of the trees. Therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." When the tree falls the evil falls with it, so that a man cannot any longer be drunken, profane or licentious, for the ax has been applied to the root of the corrupt tree, which is *his heart*. We may be temperate, so far as alcoholics are concerned, and may boast of being so, but, before we can labor aright in the cause of temperance, we must part with many things that we love too much. This is what is retarding our progress, we are not willing to give up our beloveds, even though we may be convinced that they are idols, and to accept the terms so plainly laid down by Him who should be our Master. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me." Surely this makes the matter plain—that we are not to love anything more than we love Him, and that the condition upon which we can give our hearts to Him must be a surrender of all that we have, so that we can say, "Here am I; take me and do with me according to thine own good pleasure." Before a

man can come into the enjoyment of heaven he must be willing to part with everything that he holds dear. No man can serve two masters. He "cannot serve God and Mammon." We are apt to love the adulation, the praise, of men. We desire to have certain things said of us and certain things done to us, so that we may be known as distinguished men. While in such a state of mind how liable we are to be carried away.

Now, what we need to acquire is a *knowledge of the Truth*, as it was portrayed in the life of Jesus Christ and proclaimed by Him and his Apostles. Such knowledge will make our lives broader, so that we shall not be *alone* Baptists, Methodists, Presbyterians or Episcopalians, but all will be the children of our Father who is in heaven. And when we have attained to this relationship our love goes out all around. When we come to have this kingdom of heaven within us our spiritual eye will be opened to see so clearly that we shall no longer be blinded by sectarianism, but shall know that the Son has illuminated our hearts to that degree that we can discover the servants of God and extend to such the right hand of fellowship wherever they may be found.

I glory in that declaration, "And ye shall know the Truth, and the Truth shall make you free," for when the Truth shall make a man free then is he free indeed. My beloved friends, it should be the aim of each one of us to become a freeman in the Truth.

We have the promise of Holy Scripture that "They that wait upon the Lord shall renew their strength," and it is for the renewal of our spiritual strength that we have come together this morning.

We do not deem it necessary to have preaching or any other human instrumentality for the performance of worship, for the Scripture saith, "But the anointing which ye have received of Him abideth in you and ye need not that any man teach you, but, as the same anointing teacheth you of all things, and is Truth and is no lie, and even as it hath taught you, ye shall abide in Him." Again, we have the authority of Holy Writ for the promise, "And they shall teach no more every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them; for I will forgive their iniquity, and I will remember their sin no more."

I am aware that there are degrees of religious experience; that it may differ in different individuals, and in the same one at different stages of his advancement; that, owing to disobedience, to some transgression of the Divine law, a man may be groping in the dark and reaching out for a human hand—a preacher—to guide him and lead him along in some line of *belief*, some *doctrinal* instruction. But remember, as it has been in the past so it is to-day, that this darkness is the product of sin or transgression. For, in the beginning, before sin had entered into the world, it was not so. God dispenseth to every living soul a measure of light, a measure sufficient for the condition of that soul, let such condition be what it may. I would have us understand that God speaks as intelligibly to the soul, and his voice is as capable of being understood by it, as does the earthly parent speak to his child in an audible voice and in language that the child can comprehend. Before God spake unto Adam he had made him a living soul, and there is no evidence in the record but that Adam *understood* the voice of God. So, when He created

each one of us, He planted in us an ear to hear his voice, and if we do not willfully close this ear, but leave it open to hear, and, having heard, if we receive and obey the instructions, we are just where He would have us to be. Oh, could I, this morning, awaken in the minds of all a sense of the importance of our being individually aroused and convinced of the truth that a *knowledge of religion*, though not of ourselves is *in* ourselves, "Because that which may be known of God is manifest in them, for God hath showed it unto them." We have no need to ascend into heaven to bring Christ down from above, neither to descend into the deep to bring him up from thence, for, as it is written, "The Word is nigh thee, even in thy mouth and in thy heart; that is the Word of faith which we preach." There was no effort on the part of Paul, when he wrote this to the Romans, to draw them and bind them to an organization, nothing of that kind, but his great concern, and that of his co-laborers in the Church, was to impress upon the minds of the people that the Saviour—by and through whom they might be brought from darkness into light and from the dominion and power of Satan into the marvelous light of the Truth of God—was not far from any of them. Then was the Truth presented to the people in all its beautiful simplicity. But now, after the lapse of so many centuries, we find there is a disposition to hold up schemes, plans, confessions of faith, and elaborate systems of religion, that appeal to the intellect rather than to the heart. Why is it that the people are willing to be entertained by intellectual discourses, rather than to listen to the plain truth, which brings conviction to the heart? Why do they call upon those who "sew pillows under arm-holes," instead of turning inward and listening to the

Teacher who would show them their real condition and make plain the way of escape from the dangers that now await them.

When we look around and see how much *teaching* of "religion" there is, and how much expense is involved in being a Christian, the view is, indeed, discouraging, and many become disheartened and turn away from all church organizations. Oh, that these, and that all of us, would take lessons from our inward Teacher, who would first point to the line which separates Truth from error, and having made this plain, would then supply us with grace sufficient to enable us to keep on the right side of the line. If we desire to have Christ for our Teacher we must enter his school, where we shall find that the rules of discipline are all summed up in one word, and that word is the all-important one, OBEEDIENCE. Observe *this*, and our daily lessons of instruction will broaden out before us and we shall feel our spiritual part expanding and strengthening, until we can realize what is meant by a *growth in holiness*.

I believe there are in this assembly not a few who desire to be found walking in the way of well-doing, and whose morning aspirations often ascend to the Father in the unvoiced but soul-felt language, *Teach me thy will, make known to me thy statutes, be my Guide and my Deliverer, that my soul may live*. If such be the secret prayer of your hearts, dear friends, whoever you are, wherever you are, no sectarian walls can separate you from me, or us from each other. The love of God, when it fills the heart of man, breaks down every barrier; it obliterates all names; it reaches "from sea to sea and from the river to the ends of the earth."

As we advance from one condition to another we are en-

abled to speak of "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life. That which we have seen and heard declare we unto you, that ye also may have fellowship with us. And truly our fellowship is with the Father and with his Son, Jesus Christ." The work of religion will thus be discovered to be a very simple one. And let us remember that it is God's work with ourselves, that it is not the cultivation of the moral or of the intellectual powers, but the listening to the voice of God as heard in the secret of the soul.

It is well for us to read the Holy Scriptures and reverently to accept what we find there recorded, but, at the same time, to remember that, though we may read them from youth to old age, they cannot save us, for there is but one thing that can save us, and that is the power of God. I want that we should understand these things, for my spirit at times travails in concern for the influences which are so moving the people in this day to teach religion, to explain the Bible. But when we attempt to explain anything so sacred how important it is that we explain it aright, for otherwise our explanation may do harm instead of good. There is grave danger of the young having stamped upon their understanding thoughts and opinions which spring from minds that have not been enlightened by the influence of Divine grace. Here comes the difficulty. The natural man can give only the letter. He cannot make clear the meaning, the interpretation of that which holy men of old wrote or "spake as they were moved by the Holy Ghost." If there is to you or to me, value in that Holy Book, with a capacity to comprehend

the depth of its meaning, it is as we come to be illuminated by God's power. For it is as this power breaks through the shell or letter that we can get at the kernel which is encased therein. Hence, how important it is that those who attempt to explain the meaning of the Holy Scriptures should themselves first have their understanding enlightened by Him who would enable them to penetrate the shell, and thus find the kernel. By all means let our children *read* these sacred writings, and let us have them read in our families and in our schools, and there let the matter rest, saying to the adult young people, as Paul did to Timothy, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

It is he who has grown up *by faith*, grown *in grace*, who is able to understand aright the writings of the holy men of old, who "spake as they were moved by the Holy Ghost." Until our eyes are anointed with the eye-salve of God's kingdom and we come to receive instruction from on high, we are unable to crack through the shell of the Scriptures and to extract from them the spirit or kernel; and when we, in our unenlightened state, attempt to explain them to others, is it not like the blind leading the blind?

When we come to realize the wisdom, power, love and grace of God, and are made willing to learn in the school of Christ, we shall be preserved from teaching for doctrine the commandments of any man, for we shall have the discerning spirit that will enable us to discriminate between those whom the Lord has anointed and those whom He does not anoint.

We may remember it is recorded that there were shepherds who watched their flocks by night, to whom the angels

declared that there had been born in Bethlehem, Christ the Lord, and that there was where they should find Him. These were they who, when they beheld the Babe, fell down and worshipped Him. I would to God that each of us may come to know the birth of this blessed Babe in our souls. Oh, come, come, surrender self, and let the blessed Saviour be brought forth in you and know Him as "Wonderful," "Counselor," "The Mighty God," "The Everlasting Father," "The Prince of Peace." I desire not to multiply words, but that we should weigh the value of the religion of our Lord Jesus Christ, of which every one of us may become the possessor, and by so doing he will add to his happiness in the present state of being, and, on arriving at the end of life's journey, will be permitted to join the innumerable company of the redeemed, who "sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty. Just and true are thy ways, thou King of Saints!"

---

## CHAPTER X.

---

### A RETROSPECT.

---

Having followed our friend through the different stages of his life, we are now prepared for a Retrospect. In order to discover the sources of the influences by which it was molded we must view that life from three distinct points.

As is the case with most lives, ancestry and environment



played an important part in the molding, but far above either of these, and more potent than both of them combined, was the influence of the Holy Spirit. In tracing the lines of his experience, unless we keep in view these three factors, we fail to form a true estimate of his character or to judge of his conduct aright. Inherited traits, surrounding conditions and devoted attention to the inward voice, made Samuel J. Levick the natural man, the social man and the Gospel minister that he was.

His ancestry was French, English and Welsh,\* and those who knew him intimately could scarcely fail to observe the marked traits attributable to these three sources. He was alert, vivacious and social. He was candid, persistent and tenacious of rights. He was brave, honorable and very tender-hearted. Not only could the racial traits be noted, but also the characteristics of certain individuals from whom he had descended, though several generations removed. In "Besse's Sufferings of Friends" may be found the names of a number of his ancestors who evinced unusual courage and unshaken loyalty to their convictions, while they suffered the distraint of their property, the deprivation of their liberty, or left their native land to find an asylum where they would not be persecuted for conscience' sake.

In "Piety Promoted" is a very interesting account of Peter Fearon (son of John and Elizabeth Fearon, the great-great-grandparents of Samuel J. Levick), who came out in the ministry before he was twenty years old, who traveled extensively and who was highly esteemed as a minister and as a man. In the life of this Burlington Friend,

---

\* The Levicks *far back* were French; the Manloves, Wetherills, Nobles and Fearons were English; the Joneses, Lewises and Hayeses were Welsh.

who died one hundred and thirty-three years ago, we may trace parallels to the experience of his late relative.\*

We also find that three successive generations of the Wetherills were members of the "Council of Proprietors of West Jersey," thus showing that they took an interest in the affairs of State as well as in those pertaining to the Society of Friends. Samuel J. Levick fully believed in the sentiment, traditionally accredited to William Penn, that "It is neither a sin nor a fault to do what good one can in any government."

His Welsh ancestors were among the most worthy of that very good people that ever landed upon our shores. The journals of Friends traveling in the ministry refer to the meetings at Merion, Haverford and Radnor, in terms which give evidence of their appreciation of these Welsh worthies, some of whom ministered "in their native British tongue."

Passing from his ancestry to his surroundings, we find him in a well-ordered home, the oldest (living) child of watchful and tender parents, who sought to direct his phenomenal activity into channels of usefulness, and, without too much restriction of his boyish love for sports, to keep him within the pale of consistency for a child of concerned Friends. At a suitable age, he was placed at Westtown Boarding School, where, for three years, he was surrounded by influences that were calculated to preserve him in the path of uprightness and to strengthen his loyalty to the Society of Friends. The school, the home-department, the vigilance of the care-takers, the reading matter accessible to the pupils, and, added to all these, the religious meetings, were favorable to the preservation of innocence and to a

---

\* See "Piety Promoted," Vol. iv: p. 422.

preparation for the reception of the higher law when *it* should be revealed to them.

On leaving Westtown, the youth of sixteen returned to his parental home in the city, and was there ready to learn something new. The counting-house opened to him and his father was his kind and interested instructor. He took to business eagerly, and looked hopefully at the prospect before him. The time soon came—sooner to him than to many others—when he felt that he was a young man, and, being socially inclined, he enjoyed the society of those who were of his own age, as also of many who were older. It was then that he became so interested in the “moral reform” movement, for it ministered to three of his desires, activity, sociability and benevolence. When the business duties of the day were over and the evening meal had afforded opportunity for pleasant family mingling, he felt ready for something else. Then it was highly gratifying to him to attend a “reform” meeting and there to associate with those who, like himself, were interested in the work of relieving the oppressed and of elevating the degraded.

When in his twentieth year—looking toward a mercantile life, and expecting to be taken into the firm with his father on attaining his majority—a great trial came upon him as an impression of duty. This very unexpected check seemed likely to blight his prospects of business, to separate him from the societies of which he was so active a member, to deprive him of the social intercourse which he so much enjoyed, and—more than all the rest—to take him away from his home. The Friends’ faith, which he had received by inheritance, imbibed with his education and adopted from honest conviction, was with him no mere fancy, no specula-

tive theory, no rationalistic proposition to be subjected to analysis and thus proved to be either true or false, but on the contrary, it was a vital reality, which he could no more overlook nor gainsay than he could disbelieve in his physical existence.

A fundamental and *the* distinguishing tenet of this faith is a belief in the Divine Immanence, or the presence and operation of the Holy Spirit in the heart of man. With his attendance at Friends' meetings, his acquaintance with their literature, his three years at Westtown Boarding School and his guarded home-training, we may infer that one of his keen susceptibility had received many tendering impressions, and that he had learned from experience, as well as from what came to him through books, sermons and parental precept, that it is of the utmost importance to give heed to the *still, small voice* which may be heard in the secret of the soul. This voice now spoke to him, and the message which it brought was most unwelcome to the natural man, since it conflicted with his inclination, and the requirement seemed as unreasonable as the message was unwelcome. It said to him that he should *leave the city and learn to be a farmer*.

In after years he told a member of his family that when he first felt it would be required of him to leave his fond parents, his brothers and sisters, his comfortable home, a choice circle of friends, a promising business prospect, and the many interests which he had in the city, he mentally exclaimed, "How can this be?" so great was the trial to him and so contrary to reason did the requirement seem. But at length it became so evident to him that he *must go*, that, in simple obedience, he yielded to the impression without knowing *why* he should be thus led. He trusted, obeyed,

and found peace. His will was to be disciplined, and it was better for him not to know, nor to see, what was in store for him, but to keep fast hold of the Hand that was leading him, and, with child-like confidence, to trust that he would be led aright. Now, in the retrospect, it all seems plain: but then he was walking by faith, and not by sight. As he continued thus to walk, his spiritual experience deepened, he not only sought, but enjoyed, seasons of retirement, and, as religious labor opened before him, he saw that he was to go when and where the Master sent him, and that works, however good in themselves, would not be accounted *his* to do, unless he had been *called* to engage in them. In after years how manifest was it to his friends, as well as to himself, that his getting away from the city just when he did was in the ordering of a Wisdom superior to his own, for it not only brought his will under the discipline of the cross, but also provided for him a situation which was most favorable to his spiritual development. Day by day he was learning that it was good for him to be alone and to be still. When following his plow he was favored, as his spiritual ear was attuned, to hear that inward voice which spake to him and counseled him as an earthly parent does his child.

Three lessons to be learned by every one who feels called to the work of the ministry in the Society of Friends—a surrender of the will, an endeavor to be quiet, and a strict attention to the inward voice—were then given to him, and it may be said that he learned them with thoroughness and fidelity. By this schooling the strong will of the natural man was brought into subjection, the active worker found that he must first become a passive listener, and the young man, rich in possessions of various kinds, was made willing

to sell all, take up his cross and follow his Master. His frequent allusions to the favored seasons of spiritual communion that he enjoyed while working on the farm or while hauling on the road, indicate that these showers of blessing fell upon thirsty ground, for his heart was mellowed and tendered thereby.

In that portion of the Diary referring to his first marriage there is much that is instructive as well as pathetic, for his reflections on this weighty subject evince the care that he exercised to obtain "Divine permission" before proceeding to the fulfillment of those intentions which had been prompted by inclination and sanctioned by human judgment. The account of the illness and death of his wife gives us an idea of his deep sense of bereavement, also of the necessity that was laid upon him (rendered the more imperative from the request of his companion that he would give her up) to endeavor to attain a state of resignation. This state he regarded as something entirely different from a philosophical acceptance of the trials of life—for he was no rationalist—his hope and his trust being those of the Christian believer.

His second marriage also was a truly happy one, and his domestic life during those forty years was one of calm sunshine, save for the cloud occasioned by the loss of two sons. These bereavements were, indeed, close trials to the parents, but they knew in whom they trusted, and this knowledge sustained them "in sorrow's darkest hour." Home, to Samuel J. Levick, was a favored place and a choice retreat after mingling with the busy throng in the secular affairs of life, or after the suffering that he sometimes had to endure in *getting down into the state* of a meeting for worship. On some of his later journeys in the ministry his wife accompanied him,

and when she remained at home her sympathies went with him, for though she always gave him up freely to travel on Truth's account, yet she had an abiding sense of the hard labor that he often had to perform in religious assemblies before his burdened spirit could obtain relief.

As a business man his course has been followed, as office-boy, farmer, merchant and secretary; and none who knew him in any of these stations could charge him with being slothful or indifferent to his duties. Neither could he have been called a hard task-master, nor have been regarded as despotic toward those who were in his employ. He looked upon wage-earners, however menial their employment might seem, as helpers rather than as servants; and he rejoiced in seeing these and all others, whom he could influence, in a condition to *enjoy life* and to get from it the very best that it is capable of yielding. The thought that all human beings have one Father was ever present with him in the discharge of his duties, and regulated his treatment of those who, humanly speaking, were under his control.

He was also very considerate of the comfort of domestic animals, from the time when he first began to be responsible for their keeping: and in later years, when his official position gave him the power and furnished him with the opportunity to plead their cause, it did not change his feelings toward the brute creation, but only placed him in a larger field as their defender and guardian.

To say that he was a patriot would be stating a truism, rather than adding anything to what he himself has said. He loved his country and desired that it might be blessed with peace and prosperity. He also felt that we should be grateful for our *civil rights*, as well as for those which permit

us to worship without the trammel of established Church or priestly domination. On this subject, as upon all others on which he expressed a sentiment, he was candid and outspoken; for while honesty, courage and benevolence had abundant room in that heart, policy, hesitation and duplicity found no place. His words, like his actions, were without a mask, and thus bore testimony to the transparency of his character. When he *opposed* men or measures he did it *openly*, and, after having stated his position as well as his opposition, he met his opponents as friends, not as enemies, and by his frankness and cordiality, he would convince them that he parted from them and from the subject "with malice toward none, with charity for all."

As a public-spirited citizen, a philanthropist and a humane man, his reputation rests on the solid basis of merit, and during the last ten years of his life his efforts for the betterment of society might have permitted him, without arrogation, to express the sentiment so often quoted, "I am a man, and whatever concerns humanity is of interest to me."

It was, however, as a minister of the Gospel that he was most widely and most favorably known in the Society of Friends, and in this responsible station he occupied a position peculiar to himself. His early and full surrender having afforded the necessary preparation, he came forth when called; he deepened in spirituality as he trod the narrow way; he profited by experience; and, as the years rolled on, he gradually broadened out in Christian charity for all. While fully convinced that the faith of Friends is sound and Scriptural in its basis, and that it was the one for him to adopt, he did not condemn or judge harshly those who had been differently educated, but by word and by action



he plainly demonstrated that it is not only possible, but entirely consistent to be loyal to our own religious denomination without being uncharitable toward others—in short, to be a denominationalist without being a sectarian.

Although often called to go among those of other denominations, and to appoint meetings in their houses of worship, there is no account of his ever having given offense on these occasions. On the contrary, they were among his most favored opportunities, proving tendering to many hearts, solemnizing to large assemblies, and yielding to the laborer the precious reward of peace.

In common with the early Friends, he was a firm believer in the *record* of the Holy Scriptures, as well as in their spiritual application to mankind in the present day, and in all ages of the world. He also believed that the spiritual eye must be *anointed* before the inward meaning of these Sacred Writings can be understood so as to explain it to others for *their* edification. While very favorable to human learning, and desirous that all, in their youthful days, might have the opportunity to receive a liberal share of it, he was decidedly opposed to the application of intellectual analysis or scholarly acquirements to the deep things of the Spirit.

As he was no man's copy, neither did he call upon others to imitate him, but, with all the earnestness of Gospel authority, he *did* appeal to them to "hear and obey" the Inward Teacher, as by so doing they would experience preservation on their perilous journey through life, and at the end thereof be prepared for a happy eternity.

But the end crowns all: and the "peaceful" feeling that pervaded the mind of our dear friend when there came to him the presentation that his work was done, gave evidence

that an early and full surrender, followed by a long period of faithful service in the Master's cause, had been accepted: and that, without regrets or fears to disturb him, he was ready to hear the call and, in trustful faith, to adopt the language of one of the early Friends, "I am sick in body, but the Lord reigns gloriously in Zion. His power is over all his enemies. I have sweet peace with Him that is the Redeemer of Israel, and am now waiting for my Pilot to conduct me to my long home."

MEMORIAL OF SAMUEL J. LEVICK.

---

In conformity with the custom in our religious Society of placing on record, for the encouragement of survivors, memorials of deceased Friends who had in their day been conspicuous standard-bearers therein, we believe it right for us to prepare this simple testimony concerning our late esteemed friend, Samuel J. Levick.

He was the son of Ebenezer and Elizabeth W. Levick, members of the religious Society of Friends, and was born in Philadelphia, Eighth Month 30th, 1819. The guarded care and training of his parents were as a hedge of preservation to their children, and helped to fit them for usefulness in mature years.

From his infantile days Samuel was susceptible to the tender influences of the Heavenly Father's love, and being of a sensitive nature, his sympathies were enlisted for the poor, even in childhood. In early youth he became interested in the colored people living in the lower part of the city, mingling with them in their homes on First-day afternoons, and reading to them and instructing them. He afterwards procured a room, where others joined him in the work of collecting and teaching them such lessons as would advance and elevate them in life. He was a member of the Junior Anti-Slavery Society, and was interested in other associations having for their object the amelioration of the condition of the human family.

In the spring of 1841 he was married to Ellen, daughter

of Caleb and Jane Foulke, of Quakertown, Pa., and settled near there as a farmer. In a little more than a year afterward, this beloved companion was removed by death. He subsequently married Susanna, daughter of Charles and Jane Mather, and continued to reside at Quakertown until 1848, when they moved to Philadelphia. In 1857 they returned to Quakertown, where he was engaged in business until 1874, when they again removed to this city, where he resided the remainder of his life.

As he was faithful and obedient in youth to what he felt called to engage in, he was fitted for a more extended field of labor, and he became a public ambassador for Christ in his twenty-first year; continuing in the work of the ministry for over forty-five years. His gift therein was acknowledged by Richland Monthly Meeting in Fourth Month, 1842, and confirmed by Abington Quarterly Meeting of Ministers and Elders, in Fifth Month of the same year. He did not shrink from declaring the whole counsel of God, according to his understanding thereof, boldly and forcibly. Earnest, animated, eloquent and frequently pathetic, bearing the magnetism of his warm heart to his hearers, he was an attractive preacher, especially to the young. His communications were generally of a practical character, frequently giving evidence that they were in the demonstration of the spirit and with power, and when fully equipped in the armor of his Lord and Master, no greater valiant could be found in his service. His interest in the free ministry of the Gospel, and his faith in its conformity to the teachings of Christ, were unbounded. Satisfied that the religious Society of Friends was the one with which he should be connected, and fully recognizing the ground of its establish-

ment, he was yet no sectarian, but mingled freely with people of all denominations, regarding all as children of the same great and good Father. At times he felt called to appoint meetings among those of other societies, which were very satisfactory; calling his hearers not to any creed or form of worship, but ever encouraging them to live up to the teaching of that Power which enlightens the conscience. In our mid-week meetings at Race Street he was particularly favored of latter years in addressing the hundreds of school children there assembled, clearly presenting to their comprehension many of the undisputed truths of the Gospel, acknowledged by all Christian sects. He traveled much in the work of the ministry, having visited all the Yearly Meetings except Illinois, and very many of the meetings composing them, and his company and services in the ministry were welcomed wherever he went. While he was not without his seasons of trial and deep proving, he was ever able to rise above these, and being blessed with a remarkably cheerful disposition, he looked upon the bright side of life, and feeling that he had a right to enjoy the good things thereof without abusing them, he practically carried out this view in his intercourse with the world.

Samuel J. Levick was a man of strong and earnest convictions, and very plain and outspoken in the expression of his views. He was not a man to withhold his thought lest the candid expression of it should make him enemies. Many with whom he did not agree in sentiment were inclined to think him too earnest and persistent in the expression of his convictions, but perhaps this should be overlooked in one so thoroughly honest and open in all his words and actions, who never spoke disparagingly of any in their absence. His

strong will and impetuous temperament were often a source of anxiety, and we should mention as instrumentalities of great help to him the steady discretion and wisdom of some of his nearest friends, and the meek and quiet spirit of his wife. He was deeply interested in public affairs, both national and local, active in the work of organized charities in our city, and in the progress and education of youth. For several years he was the efficient Secretary of the "Society for the Prevention of Cruelty to Animals," holding this position at the time of his death.

He was one of the delegates to Washington from our Yearly Meeting in 1865, to express our sympathy with the government after the assassination of President Lincoln.

A week previous to his death he suffered from an attack of oppression, to which he was subject, but was able to be about the house most of the time. While sitting in his easy chair at the close of a quiet First-day, he was peacefully gathered to his rest, on the nineteenth of Fourth Month, 1885, in the sixty-sixth year of his age. His funeral, at Old Merion Meeting House, was largely attended, and testimonies were borne by several Friends in the ministry from different meetings.

Read in and approved by the Monthly Meeting of Friends, of Philadelphia, held First Month 16th, 1889.

ALFRED MOORE, }  
SARAH J. ASH, } *Clerks.*

Read in and approved by Philadelphia Quarterly Meeting of Friends, held Second Month 5th, 1889.

ISAAC H. HILLBORN, }  
ANNIE SHOEMAKER, } *Clerks.*

---

APPENDIX

---

## ANCESTORS.

---

William Levick & Sarah Levick.    Mark Manlove & Anne Hall.    James Jones & Hannah Hayes.    Samuel Wetherill & Mary Noble.

William Levick & Susanna Manlove.

Isaac Jones & Mary Wetherill.

Ebenezer Levick

Elizabeth Wetherill Jones.

SAMUEL JONES LEVICK.

---

### HIS FAMILY.

At the time of his death he left a widow, one daughter, three sons, six granddaughters and one grandson; all of whom are still living (1895) except his son William, who died in 1890. His widow, Susanna M. Levick, lives in Philadelphia, and his children—all married—are Jane F. Jackson of New York, Lewis J. Levick of Philadelphia, and Charles M. Levick of Denver.



## APPENDIX.

## THE MORRIS ANCESTRY.

Susanna Morris Mather, who in 1844 became the wife of Samuel J. Levick, was the great-great-granddaughter of Susanna (Heath) Morris, an eminent minister in the Society of Friends. This worthy Friend (for whom Susanna Mather was named) was the wife of Morris Morris, who gave the land on which the Friends' Meeting-house, at Richland, was built, and who endowed the Friends' School at that place. The sons of Samuel and Susanna Levick attended this school, and played on the ground which had been donated to Friends by their great-great-great-grandfather. Tracing backward the lineage of these children, we find that their mother, Susanna Morris (Mather) Levick, was the daughter of Charles Mather, whose parents were Isaac and Mary Mather; and Mary Mather was the daughter of Joshua Morris, who was the son of Morris and Susanna (Heath) Morris.

Hannah B. Lester and Jane M. Foulke (sisters of Susanna M. Levick) also lived at Richland, and had children attending this school; so that at one time there were as many as fourteen of the descendants of Morris and Susanna Morris who were pupils in the Richland Friends' School.

## JOB ROBERTS.

WIDELY KNOWN AS "THE PENNSYLVANIA FARMER."

Job Roberts and Mary (Naylor) Roberts were the grandparents of Susanna M. Levick; her mother, Jane (Roberts) Mather, being their only child (except one who died at two years of age). The home in which Susanna lived from the time of her birth to that of her marriage, was called "Woodlawn," and the house stands on a part of the Roberts tract, known as "Woodlawn Farm." It is situated in Whitpain Township, Montgomery County, Penna. Both the father and the grandfather of Job Roberts lived on this farm. The father died in his ninetieth year, the grandfather in his ninety-sixth, and Job himself (who died on the twentieth of Eighth Month, 1851) was in his ninety-sixth year. The house in which he was born and in which he died, has, inserted in the gable, a date stone, engraved A. D. 1715.

"In the year 1791, Governor Mifflin appointed him a magistrate of the county, and for a period of twenty-nine years he acted [in that] position with remarkable credit and carefulness." The appointment had come to him unso licited, and when he voluntarily resigned it, much regret was expressed.

As a pioneer in advanced agriculture, he stood easily foremost in the State of Pennsylvania for the time in which he lived, and it may safely be stated that no man in this Commonwealth, since his death, has *originated* as many important improvements in agriculture as he did during his long and useful life. Inventors are often visionary, and *not always* practical; but Job Roberts presents us with an instance of one who combined mature deliberation and excellent judgment with foresight, originality, ingenuity and great energy. We have had many theoretical farmers, and very many practical ones, but in him the two were combined. He lived long enough to see his inventions extensively used and highly commended, and his theories put into practice by the most intelligent farmers throughout the state. As a writer his style was attractive; for though his scholastic opportunities had been limited, his originality, close observation and analytical intellect enabled him to say just what he wanted to, and to say it in such a manner as to be easily understood, and to impress the reader with a sense of the earnestness and ability of the writer. His great work "The Pennsylvania Farmer," will be likely to live, and to stand as a monument, not merely to the memory, but to the *farsightedness* of its author. As a fitting close to this brief notice, the following extract from "Historical Collections of Gwynedd," by Howard M. Jenkins, is appended:

"Early in life he showed both mechanical and agricultural enterprise. He did much to improve the methods of farming, planted hedges, introduced the feeding of green fodder to cattle, instead of grazing, built a barn which was enormously large, according to the usual standard, but which he soon had full of crops; and introduced, almost, if not quite, as early as Judge Peters, the use of gypsum, or land plaster. In a volume which he published, in 1804, called 'The Pennsylvania Farmer,' he said he had raised from ten acres of land five hundred and sixty-five bushels of wheat; and afterward, about 1820, as he stated to the late Hon. Job R. Tyson,\* he secured three hundred and sixty bushels from a lot of six acres. He was one of the first in Pennsylvania to introduce and breed Merino sheep, and during the movement to establish the manufacture of silk, he was one of its most zealous promoters. 'Various articles of silk manufacture, such as cloth, stockings and other parts of dress,' were still in existence in 1856, of a date as far back as the Revolution. In 1780 he drove to Gwynedd Meeting in a carriage of his own manufacture, and this, it is said, was the only carriage then, and for twenty-five years after, seen at that meeting. . . . Altogether, his learning, his enterprise, his abilities and his fine character, made him a notable figure of his time."

\*Job Roberts Tyson, a nephew of Job Roberts, and a member of Congress, "in the fifties," owned and occupied this home after the death of his uncle.

## WOODLAWN.

This place—several times referred to in the “Life”—was the home of Jane Mather, the mother of Susanna M. Levick. Jane’s great-grandfather lived on this farm, and several of her great-grandchildren have resided in her old home since her death; thus making *seven successive generations* that have had Woodlawn for their place of abode. There are two large, old-fashioned stone mansions, which—for distinction’s sake—may be called the Roberts and the Mather homestead. Or, as they are usually designated, “Woodlawn Farm” and “Woodlawn.”

Job Roberts, “The Pennsylvania Farmer,” named his home “Woodlawn Farm;” and when his only child, Jane, was married to Charles Mather, he erected for them, on the eastern part of his farm, a house similar to the one in which he was living. Into this new and spacious dwelling Charles and Jane Mather moved, the year after their marriage, and in it they lived to the end of their earthly journey. They were married in 1807, and Charles died in 1830. His widow survived him seventeen years. It was here, in the Mather homestead, that all of their eight children were born, and that they all lived until marriage or death caused their removal. There were six daughters and two sons; and of the eight, three are still living: Job Roberts Mather (who owns and occupies the home), Jane M. Foulke, of Quakertown, Penna., and Susanna M. Levick, of Philadelphia. It was in this house that Susanna Morris Mather was married to Samuel J. Levick, on the seventeenth of Tenth Month, 1844. Her mother was carried down-stairs that she might be present at the marriage, which took place in the parlor. [Jane Mather was, for many years, so disabled by rheumatism, that she could not help herself, and the many visitors at her home could not fail to be impressed with the uniform patience, the cheerful demeanor of the chronic invalid, and the devoted attention of her daughters, who so tenderly ministered to her wants.] Susanna’s son, Lewis J. Levick, and his family, at one time made Woodlawn their summer home, his children being the seventh generation that has lived there. Lewis, himself, well remembers his great-grandfather, Job Roberts, as do several others of the great-grandchildren, thus making four generations that have mingled pleasantly together in one or the other of the mansions on Woodlawn Farm. The Roberts homestead is now owned (and occupied during part of the year) by the family of the late Moncure Robinson.

Before leaving this old home it should be noted that the generous hospitality dispensed here, has left its impress on a large circle of friends (as well as on the descendants), who have heard their parents, or their grandparents, speak of pleasant visits at Woodlawn.

## PENLLYN.

Approaching, but not encroaching upon, Woodlawn Farm, is the collection of beautiful homes (it would be a misnomer to call it a village), known as Penlllyn. This settlement takes its name from the station on the North Pennsylvania Railroad (now a part of the Reading system), around which it has grown up. In the year 1848 was published a map of Montgomery County, and many of the subscribers to said map chose *home names* for their places, to be engraved upon it. George Spencer, Jr., called his home Penlllyn, as the house stands on the site of the one erected by his great-great-great-grandfather, Edward Foulke, who came from Wales in 1698. This Edward Foulke traced his ancestry—far back—to Rhirid Flaidd, Lord of Penlllyn, so there seemed to be an appropriateness in the name. When, in 1855, the railroad station was erected on a part of this farm, it was named Penlllyn; the euphony of which was acceptable to the neighbors, though some found difficulty with the orthography, but on being told that it was *good Welsh*, they soon learned to spell it correctly.

## RICHARD LEVICK.

[One of his great-great-grandchildren contributes the following notes concerning this early Delawarean.—ED.]

In reference to my great-great-grandfather, Richard Levick, all the information I have concerning him, is what I found in "Scharf's History of Delaware from 1609 to 1888." On page 1031 it says: "In 1683 William Penn ordered that a town be laid out for the Governor, to be called Dover, and that the court-house and prison be built on the cross street of said town. The location of the proposed town was not, however, determined at that time. A settler named Thomas Williams had located a tract of four hundred acres called Tidbury, on the south side of Dover River, and a branch now known as Tidbury Branch, of which one hundred acres were purchased by Richard Levick, who, in 1684, with his wife, donated it to the county. The proffer was made by Levick in open court, and William Clark, the county surveyor, was instructed to resurvey the land of Tidbury, together with that of Abraham Pratt, and whatever cleared land was vacant 'for the good town of Dover.' Although this site was not adopted, it was popularly regarded as the prospective county seat."

A note at the bottom of the page says:

"In a deed, executed May 2nd, 1688, Saramarke, an Indian, conveyed to Norton Claypoole a tract of land 'on this side of Dover River, about three

miles from the place that Dover towne is intended to be built.' The part of Tidbury tract selected was in Murderkill Hundred, on the road from Dover to Frederica, and on the high land between Tidbury branch and Five Points, and is said to be the highest point of land in the county. It was one and a half miles from navigable waters, and a better location in several respects than the present site."

The only other item which I have copied [from the same work, p. 1029], concerning Richard Levick,\* is that his name is found among others signed to a petition to Governor Andross, dated "February 4, 1680," asking for a more convenient place for holding court, as the difficulty of getting there from their homes was very great, owing to the condition of the roads through which they had to travel to reach there.

E. R. L.

#### WILLIAM LEVICK'S KINDNESS.

EXTRACT FROM THE "RECOLLECTIONS OF ELIZABETH W. LEVICK."

"As illustrating this neighborly kindness, a little incident in the life of William Levick [Samuel's grandfather] may be here recorded. Passing by the house of one of his poor neighbors he found him in great distress, and learned that he was almost without food for his children, and that his only cow had just died. Returning to his home he selected one of his best cows from the herd and ordered his man to drive her to his neighbor. His daughters learning what was going on, remonstrated with their father, and asked that some other cow than "Fill-pail," as she was called, might be sent. His reply was, "Johnny Hill has no cow, we have many cows; 'Fill-pail' is the very kind of cow that he needs;" and "Fill-pail" went to him.

#### SAMUEL W. JONES.

Samuel J. Levick was named for his mother's only brother, Samuel Wetherill Jones, a well known and highly esteemed citizen of Philadelphia, who died on the twenty-first of Eleventh Month, 1870, in the ninety-third year of his age. He and his wife, Mary Coe Jones, celebrated the sixty-eighth anniversary of their marriage, on the seventh of Fourth Month, 1870. They were married in Friends' Meeting-house, Burlington, New Jersey, and George Dillwyn, the eminent minister, appeared in supplication on the occasion. Samuel W. Jones was, like his sister Elizabeth, a life-long resident of Philadelphia. An obituary notice of him which appeared in the Philadelphia *Press*,

\* The name here is written Levicks.

closes with this paragraph, "It is not our purpose unduly to eulogize the dead and yet it is but just to say that after a long business career, after a very long private life, there remains of our friend and fellow-townsmen, the grateful memory of a spotless reputation, and of an integrity of character which knew no decay in a life extending over nearly a century."

A LETTER FROM THE MOTHER OF SAMUEL J. LEVICK.

PHILADELPHIA, Eighth Month 12th, 1866.

*My Dear Samuel:—*

It is a long time since I have seen thee, and I have been wondering why it was so. I felt quite disappointed thee did not get here last week, as it was thy usual time for giving us a call, but as thee did not come, thought I would try to write a few lines to thee, though my writing days seem to have passed. I very seldom write a letter now, my sight being so poor.

I heard thee had some prospect (though I have not heard whether it was concluded upon) to pay a visit in a distant land. I hope the concern is a right one, and although thee has arrived at years of understanding, yet perhaps a little advice from an *aged mother* may be accepted by thee. I know thy natural disposition is social, but I want thee to be careful, in traveling along, not to talk too much in the cars, particularly on politics, as there seems great commotion in the political world at this time; neither on war; and as thy view is to teach others, I hope thee may be taught by the great Teacher himself, who may go before and preserve thee in the right way, the way everlasting, and when thy visit is accomplished, thee may return in peace, that peace the world cannot give, neither take away.

Feeling my mind turned toward thee, I felt most easy to drop these lines, hoping they may not pass away like the morning dew, but be like "bread cast upon the waters, found after many days," and when thy mother's head is laid low, thee may remember her great desire that her children should walk in the Truth, and though she be absent from them, they are not forgotten by her.

I should like to know when thee expects to leave.

James left us on Fifth-day last for Long Branch, and I expect William went yesterday to Atlantic City, as he expected to. Uncle and Aunt as well as usual, also J. L. C.'s family. And with love to you all, I remain as ever,

Thy affectionate mother,

E. W. L.

(Aged seventy-nine years.)

## THE RESTORATION OF MOTHER'S SIGHT.\*

BY JAMES JONES LEVICK, M. D.

And they brought her the dear old Bible  
 And she opened the Book aright,  
 And read from its blessed pages—  
 "God said, let there be light!"  
 Then we knew that his finger had touched her,  
 Had given her back her sight,  
 That her blindness was gone forever,  
 That "her evening time was light!"  
 There was light that day in our dwelling,  
 In other eyes than hers,  
 And songs of sweet thanksgiving  
 From grateful worshippers.  
 And all day long in our hearing,  
 There were—or there seemed to be—  
 Sweet voices which chanted the old-time words,  
 "I was blind—but now I see!"  
 Sweet voices which chanted the old-time words,  
 "I was blind—but now I see!"  
 \* \* \* \* \*  
 And so from that day onward  
 Came slowly to her sight  
 The rich bright hues of autumn,  
 The winter's robe of white;  
 Fresh bloom of early spring-time,  
 Warm summer's wealth of flowers,  
 The glories of the daylight,  
 And sunset's golden hours;  
 Faces of those who loved her,  
 Needle and book and pen,  
 The firm step for the faltering,  
 New health and strength again!

[\*Elizabeth W. Levick, of Philadelphia, who had been blind for several years, had her sight restored by an operation, when in her eighty-fifth year.]

## AN EXTRACT

FROM THE "RECOLLECTIONS OF ELIZABETH W. LEVICK."

"I think it was nearly ten years from the time that the first diminution of sight was noticed until I was entirely blind.

"I have more than once been asked what were my sensations during this period of blindness, and what was its effect upon my mind. There was, I acknowledge, a sense of dependence and a feeling of timidity, but there was also a wonderful sense of peace—I had almost said of happiness—with it. It was as if an inward sense had been found in the place of the outward one, which was lost, so that I cannot at all look back to the time of my blindness as one of unmixed darkness and gloom. But it was, of course, a great deprivation to me, who had always led the active life I had. To be cut off from my needle, my pen and my books, to take no step alone, to have even my food cut up for me as for a child; . . . to see nothing of the bright, blue sky, and the flowers of which I had always been so fond; all these things were, I say, great deprivations. But, I must repeat it, there was with the blindness a sense of calm, peaceful happiness, which I cannot forget, and which, if it be always present with the blind, is a wonderful compensation for the loss of sight."

## WILLIAM M. LEVICK.

Samuel J. Levick keenly felt the bereavement occasioned by the death of his brother William, which occurred on the tenth of Sixth Month, 1874. There was only a year and a half difference in their ages, and they were very closely united, until death severed the bond. Although William was the younger, Samuel appreciated his calm deliberation and good judgment, and was wont to pay great deference to his wise counsel. The difference of temperament in the two seemed to strengthen the bond of affection.

During the first twenty-two years of his life, William M. Levick was a member of the Monthly Meeting of Friends for the Northern District of Philadelphia. In his twenty-third year he ceased to attend that meeting and had his name entered upon the books of the Monthly Meeting of Friends held at Green Street, Philadelphia. Of this meeting he continued to be a consistent and active member for the remainder of his life. Both he and his wife being much given to hospitality, they entertained many country Friends, and in this way, as well as by their stations in the meeting, they exercised an influence which was widely felt. Friends from different parts of the country—some



from other Yearly Meetings—could speak of the comfortable, home-like feeling which they enjoyed when under the roof of William and Hannah Levick. An aged minister, who was often their guest, took pleasure in referring to William's familiarity with the writings of the early Friends and the facility with which he could find in them a passage or a sentiment when wanted.

The following extract from an article in one of the daily papers shows the esteem in which William M. Levick was held by one who was not in any way associated with the Society of Friends:

"Eulogy of the dead is so common, and often so undeserved, that the sensitive mind shrinks from a public notice of a departed friend. But there are occasions when men are taken away about whose lives there has rested none of the glare and show which forced recognition, but whose loss is felt and deplored by hundreds in the quiet, retired paths of life, trodden by the great majority of mankind, and their worth has been such that simple justice seems to demand more than the usual record of their departure. Such an occasion is presented in the death of William M. Levick.

"By birth, education and matured conviction, a member of the religious Society of Friends, how he lived in honest accord and consistency with his professions, and in unselfish usefulness and the maintenance of good works, can be best vouched for by those of the same household of faith. Many who differed from him in education and belief, of whom the writer is one, delight to remember and bear witness of his remarkable freedom from bigotry, cant and uncharitable constructions of other men's motives and opinions. He seemed to be imbued with that charity which thinketh no evil.

"As a member of the legal profession, and confining himself exclusively to office practice of that branch of the law, having to do with real estate and the administration of estates, he wielded an influence and was in the control and direction of interests to an extent totally unknown nor dreamed of by the members who met with him as the quiet, unobtrusive business man.

"He was not given to demonstrations of his influence and business, as the manner of some is. Indeed, he had, in all respects, to be known intimately to be understood and appreciated.

"Within the sacred enclosure of the family circle, where the real man is revealed, his death brings a sorrow with which the stranger may not intermeddle, and of which more than a mention is here out of place. . . .

"May the Father of mercies and God of all comfort, who has in wisdom stricken them, bind up their broken hearts, give them strength for the burden He has cast upon them, lift up the light of his countenance upon them, and give them peace."

## JAMES J. LEVICK, M. D.

Dr. James J. Levick died suddenly on First-day, the twenty-fifth of Sixth Month, 1893. His funeral, on the following Fourth-day, was at Friends' Meeting-house on Twelfth Street. It was very large.

[From the Philadelphia Daily Evening Telegraph, June 27th, 1893.]

## IN MEMORIAM.

Dr. James Jones Levick, who died suddenly on Sunday, was one of Philadelphia's most prominent physicians. He was born in this city July 28, 1824. His early education was completed at Haverford College, and soon after this he commenced the study of medicine, under the supervision of the late Dr. George B. Wood, who was his preceptor, and graduated at the University of Pennsylvania in 1847.

He soon built up a large and lucrative practice, which he retained until his death.

He was elected a member of the medical staff of the Pennsylvania Hospital in 1856, and served a period of twelve years and five months, resigning in 1868. He had previously served the Hospital as a resident physician during the years 1849 and 1851.

Dr. Levick was elected a Fellow of the College of Physicians in April 1851; he was for forty-one years physician to the Magdalene Asylum; physician to the Wills' Eye Hospital from 1853 to 1865; a member of the American Medical Association since 1864, and of the Academy of Natural Sciences of Philadelphia since 1865. In 1855 he was elected a member of the Historical Society of Pennsylvania, and in 1853 a member of the Philadelphia County Medical Society.

Dr. Levick was a frequent contributor to the medical journals, and his papers on various medical subjects commanded widespread attention in this country, as well as abroad. He wrote in 1861 a most valuable and important paper on "Epidemic Influenza and Its Treatment." Dr. Levick was an authority on historical subjects, especially on the early settlers of Pennsylvania. He wrote a paper on the early physicians of Philadelphia, which was exhaustive, instructive, and most entertaining. This was prepared at the request of the Association of the ex-Resident Physicians of the Pennsylvania Hospital, and read by him at the first meeting of that Association.

He was early identified with the Welsh Society, and became one of its most prominent members, as his grandfather was before him. His last literary work, read before the Historical Society, which is now in the printer's hands,

is entitled "The Early Welsh Quakers and Their Emigration to Pennsylvania."

Dr. Levick, as a teacher of medical students, in the amphitheatre, and at the bedside of the patient, was unsurpassed. His delivery was clear, concise, and thorough. He was a member of what in olden times was known as a "Quiz," the reputation of which was known all over the country, and was continued until the methods of medical education were radically changed.

The friendships so formed among the younger medical men continued until the present.

The Welsh mottoes which adorn the Bryn Mawr Hotel were devised by Dr. Levick, who spent part of two summers in Wales, going over the country, freshening old memories, and securing historical data. He was a most prudent, safe and conservative physician, and was constantly sought by his fellow-practitioners in consultation. Dr. Levick was a man of excellent literary attainment, was poetical, and wrote considerable which might suitably be preserved. In disposition, he was markedly social, was a good entertainer, a true and loving friend. He died a member of the religious Society of Friends, in which he had a birthright, whose views were his, not only by education, but by strong conviction.

---

#### A WESTERN TOUR.\*

This journey, through portions of the States of Pennsylvania, New Jersey, New York, Ohio, Indiana, Kentucky and Virginia was made, in company with my father, in the Autumn of 1840.

Leaving Philadelphia on the third of Eighth Month, I went by stage to Quakertown, Penna., where three days passed pleasantly with kind friends. On the sixth I took the stage for Easton. As we were passing through a portion of Bucks County, one of the passengers, an Irishman, remarked that he had not seen any good corn since he left Pennsylvania. At Bethlehem, a young clergyman took passage with us, and he and I soon became acquainted. At Easton we stopped at the same inn and continued our conversation through the evening. Much was said by both, and I found him a learned disputant in the schools of man, but quite the reverse in the school of Christ. We conversed on various subjects connected with the Christian religion, and I hope the interview was not unprofitable. He seemed pleased that we had met.

---

\* Made by Samuel J. Levick when twenty-one years of age.

On the following morning I left Easton for the Monroe Tannery, where father joined me. During our stay, George Dillwyn Jones, brother James and myself, went up the mountain, and by strolling after berries, we should have lost our way had it not been for the precaution which I had taken to blaze the trees with my knife. I mention this for the instruction of those who may read this account. A few days later, James Bear and myself took a walk up Bear Mountain, and an interesting one it proved to be. It was one of those afternoons of the late summer, when a clear atmosphere and a bright sky mark the approach of autumn. The beauty of the landscape was enhanced by the distinctness with which distant objects could be seen. We regaled ourselves with whortleberries—which were abundant—and with *clear cold* water from the brook. In the distance we saw the Neversink Hills, which stretch across the northern part of New Jersey, while southward was a fine view of the Delaware Water Gap. We feasted our eyes from this natural observatory until the sun began to lengthen out our shadows, and the ruddy appearance of the western sky reminded us of approaching night. On the homeward journey we heard the distant sound of a bugle, reminding us of what we had read about the Alpine Shepherds calling their flocks at eventide, by blowing the familiar horn. The shades of evening were gathering when we reached our comfortable quarters, somewhat fatigued, yet pleased with the afternoon's excursion.

On Seventh-day afternoon, I went to Easton, where father joined me on the following day, and, for about six weeks, we were traveling companions. On Second-day we went to New York, by stage as far as Bound Brook, cars thence to Elizabeth Port, and steamboat up the bay to the great commercial city. Before arriving at the pier we saw, in the distance, a large, moving object, which, on nearer view, proved to be the trans-Atlantic steamer, *President*. We went to Castle Garden to see the great leviathan come in. The arrival was announced by the foolish practice of firing guns. Crowds of people had gathered to witness the landing . . . We chose for our stopping place the Merchants' Hotel, a very comfortable hostelry of which Charles Wyckoff is the proprietor. In the afternoon went to "The Swamp"—the great mart for leather merchants—and in the evening, after a walk, retired early to our comfortable beds. The gentle Morpheus, administering his spirit, we were soon wrapped in his arms, and thus remained until awakened by the light of another day. . . Third-day, eighteenth, we left New York for a sail up the noble Hudson. Our steamer was the favorite one, named *The Troy*. It is three hundred feet long, and plies between New York and Albany. We took passage for Poughkeepsie and had the pleasure of meeting some friends,

who were bound for the same place. So we formed a company of six to enjoy together the scenery on the banks of the grandest of American rivers.

After passing the Palisades, we came to an expansion of the river, known as Tappan Zee. On the east bank stands the village of Tarrytown, near which the youthful Andre was captured, and had to pay the forfeit of his life for being a spy. A little farther north is Sing Sing, where there is a prison having eight hundred separate cells, and incarcerating nearly one thousand prisoners. Having passed through Haverstraw Bay, we came to the Highlands, which extend for miles along the river, and at one place have a height of fifteen hundred feet. These mountain barriers are supposed by some geologists to have arrested the course of the river, and caused it to form a lake, which covered the land to a considerable distance north and west; but owing to some convulsion of nature, they gave way, and thus the water of the lake escaped, and went south to New York Bay. Among the Highlands on the west side of the river, at a place called West Point, is the U. S. Military Academy.

Above these mountains the river is wider, and the country more level. Newburg stands on an acclivity, and has eight thousand inhabitants. Beyond it is Milton, said to be half way between New York and Albany. At Poughkeepsie, our friends and ourselves went ashore, and at Hoyt's Hotel found good entertainment. The afternoon and evening were passed very agreeably at the house of our friend, Samuel Smith. About ten P. M. father and self boarded a boat for Kingston, where we stopped at Pardee's Hotel and rested comfortably. In the morning our landlord supplied us with a horse and buggy, to go to the tannery at Napponock. It was about noon when we arrived at the village, and found Judge Ludnum, to whom father had a letter of introduction from Valentine Everit, of New York. The Judge was very courteous, and disposed to give us all the information that we desired concerning "Cox's Roller and Belt System of Tanning." After taking us to Shook's Tannery, where this system is in operation, he went with us to several places of interest in other lines of business. One of the buildings visited was a stone one, five stories in height, and formerly used as a tannery. In the upper part of this structure, father trod on a loose board and came near being precipitated into the vats below, but was saved by timely assistance which I was enabled to render him. From Napponock we went to the Lackawack Tannery, with a horse and vehicle furnished us by the Judge, and also provided with a letter from him to the foreman. We found the latter not only well acquainted with his business, but also accommodating, and disposed to give us the full benefit of his knowledge of tanning. The building is a wooden one, two hundred and fifty feet long and a story and a-half high, containing one hundred and forty

vats, and having a capacity for tanning twenty thousand sides of leather at one time. After making our observations we returned to Napponock, and passed the evening at the hotel, partly in listening to a conversation carried on by the landlord and one of his guests, on the subject of religion; the remarks of both were good. Before retiring we accompanied the Judge on a walk through the village, and then took leave of him.

Next day we drove back to Kingston, and went thence to Albany, by the favorite steamer, *The Troy*. We had a fine view of the Catskill Mountains in their grandeur, and after passing Athens, Hudson, Kinderhook and other landings, we came in sight of Albany. This city, like most of those on the Hudson, is situated on rising ground, so that it shows to good advantage from the river. We stopped at the American House, kept by Job Thomas, and after supper took a stroll through the city, visiting the State House, City Hall, etc. Albany impressed me as being a place of great wickedness—so much profanity and bad conduct made it unpleasant even to the visitor. On retiring to our room, and examining the beds, we found them infested with *red ants*, which are a great annoyance to the people of this place. These little disturbers of rest were so numerous that we applied to our landlord for a change of room, where we (or rather I) slept soundly. On Sixth-day morning we took the train for Utica.

Soon after leaving Albany we were taken down an inclined plane similar to the one on the Schuylkill, near Philadelphia. The soil, as far as Schenectady, appeared sandy and sterile; but after getting fairly into the valley of the Mohawk, the land looked as if rich and well tilled. Broom-corn was abundant and luxuriant. Our car was divided into three compartments, and I was pleased to note that one of them contained two colored men along with the white passengers. Soon after leaving Schenectady, however, I observed that the whites had all left the compartment, and that an Indian family and the two colored men were the only occupants of it. On inquiring into the matter I learned that the whites had complained of being compelled to ride with "niggers," and so the conductor had ordered the Indian and his family to come into this compartment, giving up to the whites (who were unwilling to ride with "niggers") the places which they had been occupying. Thus we see that Indian and African come under the same ban of proscription.

Before reaching Utica, I met, on the train, James C. Fuller, on his return from "The World's Convention," recently held in London, for advancing the cause of universal freedom. We dined together, and then called on William Godell, editor of *The Friend of Man*, with whom we conversed until time to take the train for Syracuse. I soon entered the compartment occupied by my

dusky brethren, and on opening the door, one of them said to me, "Are you not afraid to come in here?" On assuring him that I was not, he bade me welcome among them. Both of these colored men appeared to be respectable, and their conversation proved them to be quite intelligent. They were on their return from a convention which had been held at Albany, for the purpose of endeavoring to induce the State Government to grant to them, more fully, their political rights. We conversed on various subjects. I also talked with my Indian brother, who is a chief of the Onondago tribe. He desired to know if I was one of those who was going to assist in their emigration. I told him I was not. On my asking if they were going West, he said they were divided as to choice of settlement, though most of them would go to Canada, if the rulers of the United States insisted on their leaving New York; but added, that *they wanted to stay*. I then asked whether, if they removed to Canada, they would not have to come under the control of the British Government? He answered that he supposed they would. I enquired why not settle in *this country*, and be subject to the United States Government? His reply was about as follows, "No, Americans treat Indians so bad. They hate Indians. White men think they got better color than Indians, so they want Indians away." As he had a son along with him, I asked him if they taught the young Indians to fight. He said, "No, we think it wrong to fight." Woe! woe! may be unto thee, thou land of my birth, if thou continuest to trample on the rights of an innocent and peaceable people, who, when our fathers landed on these shores, destitute and far from home, took them in, clothed and fed them. And now, my country, in the days of thy prosperity, canst thou turn away the depressed sons and weeping daughters of those who were the benefactors of our forefathers? Canst thou remove them from their homes, and the graves of their sires—by them held so dear—Oh! where are thy feelings of gratitude? Have they been swallowed up in thy eagerness for possessing a tract of land which is as a speck on thy vast domain. And now, if thou hearkenest not to the cries of the poor, our God, who sees their afflictions, will come down for their deliverance, and with an outstretched arm, will rescue them from their oppressor, or thou wilt feel his chastening rod! . . . Between Utica and Syracuse we passed the Oswego Indian Reservation, and here the chief and his family left the train. At Syracuse we were detained awhile, and the mingled cries of hackmen, hotel-runners and packet-agents, filled our ears. After a time of this confusion we got started on the Auburn cars, and in the course of a few hours arrived at that city, and were piloted to the American Hotel, which is an excellent house, being well ordered for the comfort of the traveler. Next morning, at eleven o'clock, we took the stage for Waterloo, a distance

of fourteen miles. On the way, crossed Cayuga Lake, on a bridge more than a mile in length, and halted at the town of Cayuga. At Waterloo we stopped over two days to visit friends; dividing the time among the three families Richard and Sarah Hunt, George Prior and wife, and the daughters of Thomas M'Clintock. These young women—whose parents had gone on a journey—set before me some eatables, not polluted by the foul stain of slavery. I partook of the repast with real enjoyment. We were kindly cared for at all three of the places. On First-day, father—not feeling well—rested, and I went to meeting with Richard Hunt. On Second day afternoon we took leave of our kind friends and went by stage to Rochester. This is a fine agricultural country, and the lakes are a source of admiration to the traveler. They also are *utilized* as feeders to the canals. The timber, most abundant, is black ash and maple. During the afternoon, in the stage, we had a discussion on slavery, which gave me an opportunity to express my sentiments on this grave subject. We passed through Geneva and Canandaigua, and arrived at Rochester about half-past eight o'clock.

This place, which has grown up in a few years, is now quite a large town, and has very extensive flour mills and some other manufactures. At present a great work of engineering is being carried on here. The Erie Canal is to be enlarged, and taken by a viaduct over the Genesee River.

On Third-day morning left Rochester for Niagara Falls, via Lockport. We passed over the Ridge Road, a sort of natural turnpike, extending sixty miles on the top of a ridge that, in many places, is not any more than wide enough for the road, the banks descending on either side. The road-bed is level, and hard as a turnpike. Probably never before did I see so much fruit in one day—apples and peaches—the trees bending or breaking down with their weight. Traveling rapidly for staging, we arrived at Lockport before five o'clock, and rode up to take a view of the series of locks from which the place takes its name.

This is one of the great works of man, and it shows his ability to overcome the obstacles that impede his progress. Here we see the water of the Erie Canal, and the boats that pass over it, raised a distance of eighty feet by a series of five connecting locks. At five o'clock we boarded the train for Niagara Falls, and in about two hours arrived at the village which bears that name. During the day we had traveled nearly one hundred miles, sixty-four being by stage, so we felt willing to leave our view of the Falls until morning, though already had our ears been saluted by the sound of their roaring. We took lodgings at the Eagle Hotel—a good house, with attentive officers—and passed the evening in writing and in conversation. Our fatigue being a



sufficient opiate, we were asleep soon after retiring. As the morning sun shone through our window, the low, dull sound of the cataract fell upon our ears, informing us that we were at Niagara. Having taken our breakfast, and supplied ourselves with a guide-book, we proceeded, in company with a friend, to view one of Nature's mighty works. The first curiosity that attracts our attention is the "Rapids," or the river above the Falls, making its way among the masses of rock. These rocks, which are thickly studded from shore to shore, for some distance above the Falls, arrest the flow of the water in its rapid descent, and cause the spray to rise to the height of many feet. It appears to the spectator as if each wave was trying to pass its fellow, in haste to reach the seething gulf below. So great a volume of water pouring over the rocks with such velocity, gives to the scene an awfully grand appearance. Here we crossed a bridge to what is called Goat or Iris Island, paying twenty-five cents each, and recording our names in a book kept by the custodian. He also has quite a variety of articles for sale, among which walking-sticks figure largely. Father purchased one of these, and found it very helpful. We followed a hard, beaten path, made so by the footsteps of the many pilgrims who, like ourselves, had been to pay homage (to use a quoted expression) to this wonderful work of an Almighty Hand. We soon came to the brink of Ribbon Fall. Here we stood in silent admiration, and viewed the mighty column rolling in stately grandeur, down, down, into the sounding gulf. Leaving this part of the island, we proceeded a short distance, and came to a wooden structure known as the Biddle Staircase, so called from Nicholas Biddle, of Philadelphia, who contributed the money to build it. Descending these stairs, we went to the Cave of the Winds, where, owing to the structure of the rocks, there is a great rushing of air from under the Falls. On the other side of the staircase, we have a view upward of the Canadian Fall. There is some danger incurred in standing here, owing to the liability of portions of rock that overhang the bank, to fall. It is a limestone formation, and the moisture to which it is exposed, may at any time cause it to crack and fall to the earth below in pieces of various sizes. The next point of especial note was Terrapin Tower. This structure is built of stone. It is reached by crossing a short bridge, and ascending by a spiral staircase on the inside. The balcony at the top is surrounded by an iron railing, and from it the visitor has the finest view of the Falls to be obtained on the American side.

The river here is about three-fourths of a mile wide, and the peculiar curve in the rock-bed over which it falls, has given to it the name of Horse-shoe, though it is more generally known as the Canadian Fall. Here we stood, looking down upon the great sheet of water, rolling in majestic grandeur into the

depth below, and sending up its cloud of spray. The morning being a bright one, rainbows were added to the view, so that we had the awful grandeur of the cataract, the delicate beauty of the mist, and the brilliant effects of color to complete the picture. No speech can express, no pen portray, no pencil delineate the beauty, the wonder and the awe-inspiring grandeur of Niagara Falls.

Descending from Terrapin Tower, and recrossing the little bridge, we passed on around Goat Island, viewing the Cascades and the Rapids, and then returned to our hotel. Immediately after dinner we went down a short distance below the Falls, and descending a flight of steps, stood at the margin of the river, awaiting the return of a row-boat from the Canadian side. It soon arrived, and in company with some others, we seated ourselves in it, and paid eighteen and three-quarters cents each for the ferriage. Some of our company received not only the moisture of the spray, but also the water that splashed from the river. I, luckily, escaped the latter, but a young German who sat next to me, was not so fortunate. In a few minutes after leaving the shore of our own country, we were landed in the dominion of the youthful Queen. Almost the first object that attracted our attention was a soldier, whose plaid scarf and frock showed that he belonged to a company of Scotch Highlanders. These British soldiers are placed at the ferry to prevent the escape of young Canadians who might be inclined to desert from the army and go over to the United States. Thus we see the means employed by sovereigns to keep the young men who have once entered the ranks bound to their *servile calling*. But, as an offset to the military despotism, it was a gratification to know that I was in a country which is a secure asylum for the poor, hunted, down-trodden, afflicted slave. How it gladdens my heart to feel that there are on this globe places where slavery cannot exist. The poor fugitive from bondage puts his foot on the soil of Canada, or of any other British possession, and that moment he is free. But, to return to the narration of our journey. After passing along some distance, we had a full front view of the middle Fall on the American side. After enjoying this view, and trying to take it in, we passed on to Table Rock, which is probably the best point of observation for a downward look at the Falls. The grandeur here displayed far surpasses the power of *my* pen to describe. The deep-green waters crested with white foam, dash over into the seething gulf below, while the rainbow, with its gorgeous coloring, lies on the surface of the river, and extends its graceful arch above and around us. Returning to the ferry, we cross to the American side, and take our leave of "Niagara's rolling flood" and "thundering cataract," pondering

with awe the wonder-working of that Power that "gathers the wind in his fists," and holds the waters "in the hollow of his hand."

About five o'clock we took the train for Buffalo and were hurried along over a rough road, to the busy and promising mart which stands at the outlet of Lake Erie, and which, in my view, is destined to be one of the largest cities of the Western World. Amid much confusion we got into a track which took us to the American House, a capacious and excellent hotel.

Fifth-day, Eighth Month 27th.—At nine A. M. we boarded the steamer *Missouri* for Cleveland. We had a pretty full company of passengers and much freight, and the boat had a way of careening at times. But the lake being calm, the passage was a pleasant one. Several landings were made before coming to Erie, where, the stay being long enough to take on wood, we walked up to the town, and, to our surprise, met the English Friends, Thomas and Elizabeth Robson, who are travelling on a religious visit in this country. They were accompanied by Aaron Wills, of Rancocas, New Jersey. After a short conversation with these Friends, we returned to the landing, where our boat was still moored, and the deck-hands were carrying wood on *lighters*. It was near dusk when our comfortable steamer left Erie and steered for Cleveland. When securing quarters for the night I found myself in company with an agreeable man from New York State, who was on his way to Michigan, to secure health by going among sickness. He is suffering from an affection of the liver, and is going into a malarious district to contract chills and fever for the purpose of changing his disease. He is taking this course by the advice of his physicians. We had a good deal of interesting and profitable conversation. He is an Abolitionist, and a very well-disposed man. He worships among those called Presbyterians. He mentioned, among other matters, having met Joseph John Gurney, who had had a meeting in the "Presbyterian Church" at their place, and he told how much they liked the sermon. He also spoke of Gurney's book on "The Sabbath," and how much he was pleased with it. Just at this point our conversation was interrupted by the steward, who wanted to put the beds in place for the night. We got separated, and I saw him not again. He impressed me as being a sincere and worthy man. I retired early, and consigned myself to the care of Him who slumbereth not, neither by day nor by night, believing that He would care for us. We arose about sunrise, and going out on deck, saw, in the dim distance, the spires of Cleveland. An hour later we landed and went to the American Hotel (this seems to be the popular name for hotels in these parts), where we breakfasted, and made inquiry concerning stages, etc. We learned that our most direct route would be down the Ohio and Erie Canal, which connects the waters of

Lake Erie with those of the Ohio River, and is three hundred and thirty-four miles in length. We took passage for Massillon, and in the early evening left Cleveland on one of the canal-packets, gliding smoothly along, at the rate of four miles an hour. The captain makes comfortable provision for his passengers and keeps things snug and orderly on the boat. The table is bountifully supplied with good food, and the sleeping arrangements are such as are common on these packets. Each pallet is hung on catches to the side of the boat, and suspended by ropes, and there are three tiers of them. Between Cleveland and Massillon the distance is sixty-five miles, and we passed through about fifty locks. At the summit we were four hundred and sixty-nine feet higher than when we left Cleveland, and the water of Summit Lake flows either way, to the Ohio or to Lake Erie. In the descent we went through sixteen locks in the space of ten miles. This canal cost over eight millions of dollars. The scenery along the banks is rather monotonous, though occasionally we saw a well-cultivated farm. The trees are mostly beech and maple, with some oak and hickory. Massillon, however, is in the midst of a fine wheat country, which is inhabited by a hardy yeomanry, mostly of German descent. The town is only thirteen years old, but for its size it is the busiest place we have seen since leaving home. As we had two hours before stage time, I made a pleasant call on Robert Folger and his sister. The distance to Paris is about twenty miles, and on the way we stopped for supper at Canton, the county-seat of Starke County. The only passenger with us in the stage was quite disposed to converse. He and I talked anti-slavery, and he and father, politics. The latter seems to be the all-engrossing topic at this time, as a President is to be elected in a few weeks. If I were a politician I could talk a good deal, but, as it is, I keep pretty quiet when the conversation takes a political turn. Damascus, which is our objective point, is fifteen miles beyond Paris, and, as no public conveyance goes there, we engaged a German to take us in a farmer's two-horse wagon. After passing through a wooded country, we came to Mount Union, and stopped to water the horses at a tavern with the sign of "Temperance House." Water was provided for us and for our horses, and, as is my custom, I offered a piece of money to our landlord as a compensation for his trouble. "What is *this* for?" said he. I told him it was for him. "What, have you had something to drink?" he inquired, looking very earnestly at a cupboard, the door of which was closed. I told him, "No." "Then," said he, "I don't want this." Surprised I was to hear a temperance (?) tavern-keeper ask a temperance man if he had had anything to drink. If this is the policy pursued by their *temperance tavern-keepers*, I fear that the *cause* will not make much progress in Ohio. After passing along a level road, interspersed here and there

with a piece of wooden turnpike, or corduroy, we came out into an open country with fine farms, and soon arrived at the house of our friend, James B. Bruff. In the afternoon attended a meeting at Damascus, appointed by a Friend from Indiana. He gave us excellent advice. I may remark that this day (Eighth Month 30, 1840) is my twenty-first birthday.

Eighth Month 31st.—This morning, as father was standing in the road, he attempted to assist some men who were driving an infuriated cow. She ran at him, and would in all probability have *gored* him, had she not stumbled and fallen to the ground; for he had fallen and sprained his ankle in his attempt to get away from her. Thus, as it seemed, by Divine interposition, was my dear father preserved from serious injury. Truly we have renewed cause to thank the Father of mercies for his care over us and for this remarkable preservation. The poor animal was foaming with rage, so that her drivers were obliged to abandon their undertaking and leave her in a field.

In the afternoon Evi Stratton took me to Salem. It is an enterprising place, and in the midst of a fertile country. Returning to Damascus, we remained one more night with our kind friends, the Bruff family, where, for the three days that we visited them, we were made to feel so welcome that, for the time, we called their house *home*. From every member of the family—from father and mother down to the youngest child—we received evidences of *real kindness*. On the last day of our visit, the English Friend, Elizabeth Robson, had an appointed meeting at Damascus, in which she delivered a good discourse.

In the afternoon Aaron Woolman kindly took us to New Garden, where we remained over night at the hotel. In the morning early we started for New Philadelphia, our landlord taking us in his open wagon. Rain came on, but a large umbrella kept all three of us dry. At Waynesburg we dined, and again started out in the rain, but soon it ceased, and the road being a good one, we travelled comfortably to Zore, where we stopped and had an opportunity to see this settlement. It is peopled by a community called Zorites, a secession from the Lutheran Church. They have "all things in common," and number nearly four hundred members. Formerly they forbade marriage, but now they have abandoned that anti-Christian notion. They keep no swine, neither do they eat of its flesh. They have large herds of cattle and flocks of sheep in charge of keepers. I also noticed the fine appearance of the draught-horses. They have well-equipped flour mills, an iron foundry and a tan-yard, also a store and a spacious tavern, both well kept. A company of women were spreading flax on a green sward, preparatory to its being made into linen, of which they manufacture a large quantity. Their chief man is J. M. Bei-

miler, who lives in a large house, and has a garden far surpassing any one that we have seen since leaving home.

At New Philadelphia we boarded the packet for Hebron, and passed a quiet, comfortable night.

Fifth-day, Ninth Month 3rd.—A fine morning found us travelling with more ease than speed. During the day we passed several thriving villages. The scenery along the Lycking Creek is quite romantic. The banks rise almost perpendicularly to a considerable height, and are lined with a sandstone rock, which has a honey-combed appearance. This rock is extensively quarried and sent up and down the canal. There are also coal-mines in the vicinity.

About noon an exciting incident occurred on board the boat. A company seated at a table had become much absorbed in a game of cards, when the steward disturbed them, in order to make preparation for dinner. One of this company was the custodian of a prisoner, but he had become so much interested in the game, as to neglect keeping a watch over his charge, and the latter, seizing the golden opportunity, had made his escape. It was thought he had been gone about an hour before the officer was aware of his absence.

Toward evening I had a conversation with a young man who had never before been in company with a Friend. We talked on religious subjects, and he seemed to be glad of the opportunity. It was about ten P. M. when we arrived at Hebron, and took lodgings at a place which looked rather untidy, but we slept pretty soundly until morning. Another passenger had also stopped here over night, and after breakfast, we three took a private conveyance for Columbus, at which town we arrived about noon, the journey having been made over the National Road. We took a walk through the town, looking at the buildings of most interest. The bridge over the Scioto River is a substantial structure, being one of those on the National Road, built by the United States Government. We saw the partly-built State House, which is lying in an unfinished condition, owing to the "hard times." This being a "general-muster day," the streets were thronged with military, and our ears were filled with the noise of drum and fife. We stopped at the National House, opposite to which the militia mustered, and as is usual on such occasions, brawling and fighting (not under official orders) resulted. The clubs and guns flew in various directions. After supper we started for Springfield in a stage, which was large and full of passengers. As night put on her sable mantle, our company was hushed in silence. Many miles were passed in this way, and as the stage occasionally stopped, the yawning travellers—ourselves included—would tumble out to stretch their cramped limbs.

Arriving at Springfield about two o'clock A. M., we took lodging at the Buckeye House. Here we hired a man to take us out to the home of our cousins, John and Rebecca Thomas, where we *enjoyed* a visit of four days. One evening I went with Palmer Thomas to a Dunkard meeting, the first one that I ever attended. They worship in the dwelling-houses of their members. This meeting had been called for a stranger who was among them. As they came into the house, the men saluted one another by the hand, and by a kiss. After some time passed in silence, they had service in German, a hymn, a chapter in the New Testament, a period of silence, and a sermon. Though ignorant of the language, I was convinced that the stranger delivered a powerful discourse. Then began the English service. First, an excellent discourse, then several prayers, and lastly a hymn, after which the meeting closed. I was much impressed with the simple and solemn worship of these people. On Fourth-day, our kind relatives took us to Dayton, and on our arrival, we found hospitality, as well as shelter, at the house of our relative, Edward Edmundson. The city was crowded with strangers, who had come in anticipation of a great Whig meeting, to be held on the following day. The time chosen was the anniversary of "Perry's victory on Lake Erie." During the evening and throughout the night, throngs of people were coming into town, and, as the morning dawned, all the avenues were crowded with vehicles, horsemen and footmen, making their way toward the place of celebration. The estimates of the number of human beings in the vast throng, varied from sixty thousand to a hundred thousand, many of whom were women. Although we could hear the music and the hurraing, yet I did not feel at liberty to take any part in this demonstration, not even so much as to be a looker-on.

Notwithstanding the noise that filled the air, we found ourselves, in the evening, quietly enjoying the company of the Edmundson family. They had a visitor, who seemed desirous to introduce the subject of slavery. He advanced arguments, and I endeavored to answer them. So we had a discussion, all in good feeling, that continued nearly an hour, when he appeared desirous to turn the conversation into some other channel. The evening being far spent, we soon retired, and on the following morning made preparations to leave Dayton for Richmond, Ind. Our road, for more than half the distance, was a poor one, as they are making a turnpike of it, and we were obliged in several places to leave the main track, and go into the fields. The soil is alluvial, and being softened by recent rains, the wheels of our stage sunk to a considerable depth, and having a full load of passengers, the lumbering vehicle dragged heavily. We traveled all day, and arrived at Richmond just as the sun set. The country around this place is beautiful; the fine farms and snug buildings give to it

such an air of neatness and thrift that the passer-by would suppose he was traveling through an old settlement. Two nights and the intervening day passed here, were pretty fully occupied. After taking a walk around the town, we visited the White Water River. Here is an interesting field for the geologist, as there are imbedded in the rock, at a distance of fifty or sixty feet from the surface, shells and other petrifications. I collected a number of specimens, and could have spent the day here, in search of these fossils, but our time being limited, we had to make the most of it. I hired a horse and vehicle, and went about two and a half miles out into the country, to visit Alice Foulke and her daughters. While in the city, made several social calls, and after a few hours' sleep at the hotel, took stage at two o'clock in the morning, for Cincinnati. We had a long, fatiguing day of staging, but we were not uncomfortably crowded. As the shades of evening gathered, and dim twilight was becoming shrouded in the gloom of night, the lights of Cincinnati came into view, and soon we were surrounded with houses, and being jolted over the rough streets. The stage took us to the Dennison House, where we secured lodgings. After supper I went to a colored meeting for worship, where I found assembled a respectable-looking company of well-dressed, orderly people. We passed three nights and two days in this city, attending to business matters, sight-seeing and making arrangements for our homeward journey. One afternoon, under the guidance of Samuel Tucker, we took a general view of the city and suburbs, looking at the mills and the public buildings. There is, pervading Cincinnati, an air of neatness which reminds one of Philadelphia. The next afternoon we went to Covington, Ky., and on our way, meeting one of the officers of the Branch Bank of the Northern Bank of Kentucky, he took us into the building, and treated us with much politeness. He was formerly an Eastern man. We could soon look around Covington, for although as old as Cincinnati, it is no larger in proportion than Camden is to Philadelphia. Although the Ohio town and the Kentucky town possess nearly the same natural advantages, yet the former has greatly outstripped the latter in growth. This difference is pointed at, by travellers and people generally, as being due to the effects of slavery. I have no doubt that such is the case, for we see that, wherever it touches with its poisonous fangs, the sting leaves a blight.

Being about to turn our faces homeward, we spent some time in endeavoring to ascertain which route would be most desirable. At length we decided to go by way of Dayton, Columbus, Steubenville and Pittsburg.

Fourth-day, Ninth Month 16th.—This morning, left Cincinnati for Columbus. We had a comfortable stage-load of pleasant people. But it usually takes some time for passengers to get acquainted with each other, and the



present company proved no exception. As the sun approached the meridian, and we Lebanon, clouds began to gather, and soon a refreshing shower laid the dust, and made traveling quite pleasant. We dined at Lebanon, which is the county seat of Warren County, and is surrounded by a rich and highly cultivated country.

At Dayton we took supper, and then began to stow away in the different coaches for the night. It fell to our lot to be two of twelve that filled the inside of a coach, with several on the outside, and a quantity of baggage. We were pretty closely packed, but this is what travelers must expect, and they should cheerfully accept just such accommodations as they find. During the evening I passed an hour in a quiet, wholesome conversation with one of the passengers. Our subject was slavery, and it was broached by my asking him whether there were many slaves in their neighborhood. He replied in the affirmative, and, smilingly added, that *you* do not like. I told him we did not, and that we thought slavery was wrong. He said he thought so too, that it was both a political and a religious evil, and that he would be willing to release the slaves, if they could be *removed*. I endeavored to show the impolicy and the impracticability of such a plan. He said he hoped I did not encourage the course of the Abolitionists. I told him I thought he was unacquainted with their principles, and then informed him that their purpose was simply to call the attention of the people to the subject, to show the sinfulness of slavery, and hence the duty of immediate emancipation. He said he would have no objection to that, for it would be right. He had thought that we wanted to interfere in a *political way*, in regard to the *States*. He seemed quite thoughtful, when, in a spirit of entire friendliness, we left the topic, and talked pleasantly of other matters. As the night advanced, we managed to get an occasional doze, by leaning two heads together for mutual props. It was about eight o'clock A. M. when we arrived at Columbus, where we breakfasted, and our company separated. The stage for Hebron was a coach intended to carry seven passengers, and there were *nine of us*. One of the number remarked that he thought they must be acquainted with the African slave trade, or they would not think of thus packing human beings. We had only twenty-seven miles to go by this conveyance, and the time soon passed.

At Hebron we bargained with our landlord for a conveyance and driver to take us to Newark, the county-seat of Lyckington County. Here we met a young man who had buggies for sale, and as we were looking toward purchasing one, our meeting resulted in his making a sale, and our possessing a buggy. On the following morning we boarded the canal-packet *Swan*, for New Philadelphia. The passage occupied about twenty-four hours, and nothing of especial mo-

ment occurred on the way. The captain was polite, and the passengers were sociable.

On arriving at New Philadelphia, we went to a hotel, which proved to be our place of abode for three days. This prolonged stay was owing to our inability to accomplish some business. We had the experience of passing a First-day at a tavern. I walked to a retired spot, where some time was passed in silent meditation. Second-day, we were still unable to accomplish our business, but I improved the time by trying some horses, and afterwards purchased one, of whose capabilities I shall have occasion to speak hereafter. On Third-day, about noon, we gladly left the place in our own conveyance, and having traveled twenty-six miles, came to a good tavern, where we were well accommodated for the night. In the morning we drove to Cadiz, from which town we made a *detour*, to visit our relatives, Isaac Whelden and family, who live seventeen miles distant. The road was hilly, but we reached our destination before night, and met with a cordial reception. After an agreeable visit of two nights and a day, we took leave of these relatives, probably not to see them again in mutability.

Returning to Cadiz, we pursued our journey, and stopped over night at the village of Bloomfield. The roads, though hilly, were not bad. In this section beds of bituminous coal abound, and we saw in many places the well cultivated field under which its owner has a coal-hole, or shaft, dug horizontally into the hill. This region of soft coal embraces a large area, included in the eastern part of Ohio and the western part of Pennsylvania and of Virginia. At Steubenville, we crossed the Ohio on a horse-boat, and steered our course for Pittsburg, stopping over night at a farm-house-of-entertainment, where I found the advantage of being accustomed to the care of horses; for had I not attended to mine she would have fared poorly. Next day the roads were slippery from rain, but we traveled on, and arrived at Pittsburg about four o'clock.

We saw the beginning of the Ohio River, formed by the junction of the Allegheny and Monongahela. On the strip of land between them stands the city of Pittsburg, with its dense columns of smoke, issuing from numerous chimneys. This smoke obscures the view of the hills that lie beyond the city. On the south side of the Monongahela is Birmingham, a place of considerable manufacturing. It is connected with Pittsburg by a bridge and by a horse-boat. We chose the latter for crossing, and being quickly ferried over, drove to the Exchange Hotel, an excellent house, at which we found all that we could wish in the way of travelers' comforts. Father, not feeling well, had decided to return by stage, and thus get home sooner than he could by our own conveyance. On Second-day, besides making several business and social

calls, we found time to take a general view of the city, also to cross over to Allegheny, which is connected with Pittsburg by several very fine bridges, the river being half a mile wide. Of Pittsburg, I may say that it is a place of much manufacturing, and owing to the almost exclusive use of bituminous coal and the high hills surrounding the city, it appears to be overhung by a cloud of smoke.

Third-day, Ninth Month 29th. This morning I took leave of father and of Pittsburg, and started for Philadelphia, with my little horse, Nelly, my buggy, and a small quantity of baggage. The stage in which father had taken passage was to start at noon. The weather was fine, the ride a pleasant one, and I made thirty-four miles during the day; stopping for the night at a public house, about three miles east of Greensburg. The house is fairly well kept though owing to my request to have a room to myself, I was put into one whose furniture consisted of a bed, a chair and a hen's nest in the fireplace. The whiteness of the eggs rendered them quite conspicuous. After leaving this place, I was soon among the mountains, and during the day—which was the last of Ninth Month - I crossed Chestnut Ridge and Laurel Hill, stopping for the night at a tavern near Stoy's Town.

Fifth-day, first of Tenth Month.—Starting early, I proceeded to the foot of the Allegheny Mountain, and there stopped for breakfast. This mountain, on its western side, rises so gradually, that though eight miles from base to summit, a horse can trot over a considerable portion of the distance, and the land is cultivated to the top. Before night I arrived at Daffinbaugh's tavern, where the accommodations are excellent.

Sixth-day morning the weather was fine, and again taking an early start, I drove to Bloody Run before breakfast. This day I was fairly among the mountains, crossing several ranges; the most prominent being Scrub Ridge, and Sideling Hill. The beauty and grandeur exhibited among these wondrous works of nature are very impressive; we see the beautiful valley, blooming like a garden with cultivation, a silvery stream meandering through it, and surrounded by massive hills that look as if they would mock the power of man to scale their summits; the beauties of autumn rested on the dense forest, and the shrill note of the jay-bird, as he flitted from tree to tree, called the attention of the traveler from the silence that reigned around. Whilst among these mountain wilds, where once the savage war-whoop of the Indian was echoed from hill to hill, and listened to in dread silence by the inhabitants of the valleys below; where the wild beast of the forest roamed undisturbed, where the nimble deer tripped from glen to glen, and ate his meal quietly and alone—my mind was led to contemplate, and I thought, who could behold

yon mountain, its summit hid by the clouds of heaven that descend and envelop it; and the nearer hills, locked in each other's embrace—I say, who could behold all these evidences of grandeur and of power, and yet doubt the existence of an Almighty Creator?

Pursuing my journey, I arrived, sometime before night, at McConnelstown, situated at the foot of Cone Mountain. In the morning it was raining, but before long, the wind came rustling down the mountain side with fury, and the clouds began to break away. The views from this “Cone” are very fine. We ascend four miles without any intermission; and on the east side it is about the same. After making the descent I had a pleasant drive to Chambersburg. This is a large town and a place of considerable business. In the afternoon I drove to Cat’s Town, a small village, and stopped at Green’s tavern. It being Seventh-day evening, I made inquiry as to whether there was a Friends’ Meeting, that I could attend on First-day. On ascertaining that there was one, at Monallen, about nine miles distant, and not much out of my way, I obtained the needful directions for finding the place. There was present at the meeting, William Ellis, a minister, who is traveling on a religious visit to some of the meetings composing Philadelphia Yearly Meeting. His companion is Caleb Ogburn. After meeting, I went home with John Wright, and stayed until next morning. These Friends were very kind, and I enjoyed my visit. On Second-day I went from Monallen to Columbia, passing through a well cultivated country and through the borough of York. It was about sundown when I reached the long covered bridge over the Susquehanna—one of the longest in this country—and crossing it, found myself in Columbia, which is quite a busy place. I stopped at Evan Green’s, passing a pleasant evening with the family, and remaining there until next day.

Third-day, drove to Bird-in-Hand, and made a visit with Daniel Gibbons and family. The traveling Friends that I had met at Monallen also came, and they continued to be my companions for the remainder of the journey. Next morning our kind host and hostess gave us an early start, so that we might get to Sadsbury Monthly Meeting. We stopped in Lancaster City, where I found a letter from father, informing of his safe arrival at home. This information was very gratifying.

At the Monthly Meeting, William Ellis had some service to perform. We dined with a Friend named Moore, and then drove to James Fulton’s at Fallowfield, where we passed the night and were kindly entertained. On Fifth-day morning we started for Philadelphia, and after passing through the borough of West Chester, and through several villages, we arrived at my home

about dusk. As the two traveling Friends were strangers in the city, I invited them to come with me to father's, and they accepted the invitation.

And now that I have returned to my home, and to my friends in these parts, my heart overflows with gratitude to the Almighty Power that has blessed me with health, and extended his protecting care over me throughout this long journey.

SAMUEL J. LEVICK.

Tenth Month 22nd, 1840.

[Though many details have been omitted in transcribing the account of this journey, many have been retained because of the old-time interest they may have for readers who are accustomed to traveling in Pullman cars, and to stopping at the great caravansaries, which have taken the place of the *inns* of fifty years ago. The friends and relatives visited have been *named*, as their posterity may be gratified to learn—through this channel—of the cordial welcome extended, and the generous hospitality dispensed by their worthy ancestors to appreciative guests. —ED.]

### EXTRACTS

FROM THE LAST "ANNUAL REPORT" SIGNED BY SAMUEL J. LEVICK, SECRETARY OF THE SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS,—1885.

"At no period since the incorporation of the Society, has there been so universal an acknowledgment on the part of our citizens, of its importance and usefulness, or greater care manifested in observing a proper treatment of animals. Nevertheless, the number of complaints received at our office, the active work performed by our agents, and the number of arrests and convictions, amply illustrate the necessity for its maintenance and an increase of its resources, to enable it to enlarge its sphere of usefulness.

"Owing to our limited means, our work has been confined principally to the city and the adjacent country, although we have agents in several of the large towns within a radius of fifty to seventy miles of the city, whose services have resulted in the arrest and conviction of offenders in a number of cases, some of which have been of a most flagrant character.

"Since our last report we have received five hundred and seventy-one complaints, representing six hundred and nine cases of cruelty. . . . In ad-

dition to the foregoing cases, all of which were carefully investigated by our agents, twelve hundred horses and mules were turned out of harness as unfit for work; pads were ordered in twelve hundred and thirty-eight instances, where the harness rubbed sore parts; three thousand and six warnings were issued to thoughtless and careless abusers of animals, and two hundred and twenty-six suffering animals were killed in a humane manner.

. . . "We have been persistently engaged in efforts to prevent the cruel sport of dog and cock-fighting; the secrecy that surrounds these sports and the unwillingness of those connected therewith to furnish the Society with the time and place of their occurrence, make it very difficult for us to arrest and bring to justice this class of offenders. Particularly does this apply to dog-fighting, the remote places chosen and the short time occupied, almost prevent the apprehension of those engaged therein. We occasionally see notices of their having occurred, but no clue is given whereby the violators of the law may be arraigned.

"With the equally cruel sport of cock-fighting we have been more successful, although we are constantly on the lookout for others that we have not been able to locate. . . .

"On ———, one of our agents ascertained that a number of imported chickens (which had recently arrived from Europe) would be fought in this city. Acting on this information, he made a thorough investigation and found that a large cocking-main would take place at ———. . . . On the night of ———, our agents assisted by a squad of police, . . . successfully raided the place and captured ninety-five persons, engaged therein; also twenty-three game fowls, gaffs, scales, shears, and all the paraphernalia connected therewith. At first they met with a stout resistance, but the wrong-doers were overpowered and conducted to the station-house, where a hearing was given them at two A. M. . . . Eighty-two immediately paid their fines, and the rest were committed to prison in default. The twenty-three cocks were confiscated and turned over to the Society, according to the 'Act of Assembly,' . . . and mercifully killed, so as to prevent any possibility of their again being used.

"Also on the evening of ———, our agents, assisted by a squad of police . . . raided a 'free and easy saloon,' . . . where they arrested twenty-six men engaged in cock-fighting; they also captured all the birds, gaffs, etc. Among the incidents of this raid was the finding of one man hidden in a trunk, with the lid securely fastened, who was almost suffocated when released; and another, wedged in under a partition so tight that he was extricated with great difficulty. The Magistrate . . . after a hearing, fined all assembled, and two were committed to prison in default. . . .

“The fear of being arrested and exposed, doubtless deters many, especially among the young, from entering places where those unlawful exhibitions are given—it may be clearly perceived that the influence of the Society, in this particular, is producing good results.

“We continue to notice a great improvement in the treatment of horses employed in the various departments of business and pleasure, in which this noble animal proves such an important factor. The whip is still found in the hands of thoughtless, passionate and cruel men and boys—an increase of the latter class of drivers being noticeable during the past year, especially on carts. Of their thoughtlessness, and their cruel use of the whip, our agents greatly complain; and horse-owners should consider that the loss which they sustain, and the injuries which the animals receive from this class of drivers far exceed the pecuniary gain supposed to be realized by the employment of boys in this capacity.

“Reliable information enables us to assert that the cruel and shameful practice of ‘docking’ and ‘nicking’—that is, cutting off a portion of the tail of the horse— . . . has been again introduced into our city. How an enlightened community can tolerate such barbarity, or accept such a ‘fashion’ is beyond our comprehension. . . . This Society—through its Board of Managers—embraces the present occasion to express their unqualified condemnation of this practice, and as this brutality is perpetrated in the seclusion of stables, hidden from the public eye, it offers a liberal reward to any person who can furnish such reliable information as will enable it to arrest and convict any one violating this law of the State. . . . It is the purpose of the Society to use all legal measures to bring offenders of this class to justice, and thus stamp out, in its incipiency, a cruel and disgraceful custom, and it solicits, therefore, the aid of all our citizens to assist therein. Not only is this practice cruel, but lastingly injurious to the horse, as has been demonstrated by the highest veterinary authority.

“We still continue our attention to the yards where cattle, sheep and swine are received, unloaded and reloaded; most of which are transported long distances in the cars. While we notice improvement in the general care manifested, yet much suffering continues—an improved form of cars, the adoption of which we have been looking forward to for a long time, whereby food and water may be dispensed in transit, has not as yet been introduced, or in but few instances. Scarcely a week passes but our agents report loss of life, disabled, crushed and smothered cattle, sheep and swine, as a result of defective stock-cars. . . .

“The requirement that the law of kindness should be observed in our inter-

course, not only with each other, but in our treatment of all creatures, especially those which surrender their lives for our pleasure and maintenance, would seem to be apparent to every thoughtful mind; yet the facts which are daily presented on our highways, of wanton abuse, demonstrate that the education of many has been greatly neglected on this very important subject. . .

“By order of the Board of Managers,

SAMUEL J. LEVICK, *Secretary.*”

#### REMOVAL OF THE PENN COTTAGE.

In 1883, this old land-mark, which had stood about two hundred years, was removed from Letitia Court to Fairmount Park. There was a large gathering assembled to celebrate the removal, and among the addresses delivered on the occasion, were those by the brothers, Samuel J. and Dr. James J. Levick. As it happened, it was the first time that both had ever spoken in public at the same meeting. Their grandfather, Isaac Jones, was a member of the Welsh Society, whose meetings were held in this building, and their father, Ebenezer Levick, took much interest in it. On *this occasion*, Samuel's son, Lewis Jones Levick, and *his* son, Henry Lewis Levick, were present, thus making five generations of Sannel J. Levick's family that had been associated with “The Penn Cottage.”

[Sunday Dispatch, May 27th, 1883.]

#### THE PENN COTTAGE IN THE WEST PARK.

“The removal of the house of William Penn from Letitia Court to the Park, which has now been accomplished, will add a feature of historical interest to the public enclosure which cannot fail to be a matter of importance to the people, at all times hereafter. This is the oldest house in Philadelphia. What is yet more notable is, that it was the first brick house built in the city. Indeed, Gabriel Thomas, who wrote in 1698, and who came over with Penn in the *Welcome*, says that the cellar for the use of this house was the first dug in Philadelphia. Some tradition is claimed to establish the fact that the first house built was by Andrew Griscom. But there is no direct proof on the subject. The house was not finished when Penn arrived. He lived in Fairman's house, at Shackamaxon, for some time, and was there during the winter of 1682-'83. He probably did not get into his own house until the spring of the latter year, four or five months after he came to Pennsylvania. The Proprietor



lived in that house some sixteen months. When he sailed for England on the 16th of August, 1684, he gave to his cousin and secretary, William Markham, the right to live in that house. Markham was also Deputy Governor. The building was used for public purposes, and one matter of great interest in relation to its history, which has scarcely been alluded to in connection with the removal, is, that it was the first State House of the province of Pennsylvania, ante-dating the State House in Chestnut Street fifty years. There is no city in the United States which can show a relic more interesting. The gentlemen who have contributed the money toward its removal have been actuated by no consideration other than public spirit and the cultivation of a proper regard for the memories of the past. The assistance of able architectural knowledge has been obtained. When completed, the Penn cottage, in Fairmount Park, will look much more like it did in its early period than it has in its present situation for more than one hundred and fifty years. The place where it will be situated is near the Girard Avenue bridge, on the Lansdowne drive. It is a matter of regret that it cannot be said that it would be near Lansdowne. The latter building was totally destroyed by the Park Commissioners when they first took possession of the ground. The interior had been burned out, it is true, but the walls were standing in good condition, and the mansion could have been rebuilt. If that had been done, this prospective removal would have given three Penn memorials to the Park: The cottage of William Penn, the Proprietor, built 1682-1683; Lansdowne (1774-1775), the seat of Governor John Penn, son of Richard; and Solitude (1785), "the box"—so he called it—of John Penn, son of Thomas, the poet and scholar."

[From the Philadelphia Inquirer, June 24th, 1894.]

"In 1883, the historic old Penn Cottage, which for generations had stood in Letitia Court, was removed to Fairmount Park, and erected in a prominent situation about 100 yards from the Zoological Gardens, upon a high bluff near the Lansdowne drive. It is unfortunate that this house was ever removed from its original situation, as it is undoubtedly one of the most interesting buildings in Philadelphia, having been at one time the residence of the founder of the city, but at the same time it is fortunate that it was preserved at all, as when the property was sold it was fully expected that this ancient historic relic would be demolished to make room for storage warehouses.

"It was only through the intervention of Henry T. Coates, the well-known publisher, that the house was saved. Mr. Coates fortunately realized that its destruction would be a great loss to Philadelphia, and through his energetic solicitations it was consequently preserved intact, and removed to its present situation, at a cost of about \$4,000.

## OF HISTORIC INTEREST.

"It has been asserted by some historians that Penn's Cottage was the first house erected in the city. It must have been commenced before Penn's arrival some time during the year 1681.

"In regard to the material used in the construction of the cottage, Watson says that some of the finer fittings of the interior were imported in the first vessel, but the bricks which compose its walls were likely made in this city. The House erected for the Governor was plain in appearance, and small. It was two and one-half stories in height, with garret room and small back building. The doorway was in the centre, with a bracketed porch-roof above it. There were rooms on each side.

"At what time this house was finished is not known. It must have been, however, after the Proprietor's arrival, October 24, 1682, and it is likely Penn did not occupy the house until 1683. Penn's entire family were at that time in England, and he kept something like "bachelor's hall."

"When he returned to the old country, he commissioned the Provincial Council to act in his stead, and made Markham secretary, assigning him the use of his mansion during his absence. This little house was, therefore, for some time the State House of the Province. It was the place where the officers of the Government met and where the Provincial Council deliberated.

"When Penn came to Pennsylvania the second time he brought his wife and daughter, Letitia, and whilst in the city transferred the cottage in Letitia Court to his daughter on the 29th of March, 1701. Letitia resided in the house but a very short time, as she conceived no fondness for America, and returned to England at the very earliest possible opportunity.

"After her death the property in Letitia Court passed through a various line of ownership. Finally, about 1800, the old house fell into neglect, and its historic character became lost altogether. Even its exact location was for a time in doubt, and just previous to its rejuvenation and removal to Fairmount Park it was used as a low groggery."

## SAMUEL J. LEVICK,

## IN HIS HUMANE, PHILANTHROPIC AND PATRIOTIC WORK.

"For rulers are not a terror to good works, but to the evil." That the law should be a terror to the evil-doer, and that those who administer it should

be faithful to their trust, were two co-ordinate sentiments in which Samuel J. Levick fully believed, and which he endeavored to act out in the discharge of his duty, both officially and voluntarily.

He was alert in the discovery of wrong-doing, persistent in his investigation of it, and fearless in bringing the offender to justice. It was, however, against the practice, not the person, that his strong character and his executive ability were arrayed; against the *crime*, not the criminal; for he would not have any one punished from vindictive motives, but in order to reform the wrong-doer, to prevent a recurrence of the offense, and to secure the welfare of society. To protect the weak against the oppression of the strong, to preserve the unsuspecting from the power of the deceiver, and to insure the safety of life and property in the midst of a lawless element that is kept in check only by fear of the magistrate and of the power that he wields, was, in the opinion of this indefatigable worker, the function of the civil law and the duty of those appointed to execute it.

It was on this account that he was so desirous to have suitable persons chosen for official positions, and then, when the responsibility was placed upon them, to give them the support that their merits claimed and their station required; for he believed that such support, freely, reasonably and wisely rendered, will insure "a government of the people, by the people and for the people."\*

#### A RECORDED MINISTER.

Samuel J. Levick became a minister *by record* in the year 1842, before he was twenty-three years old. His gift in the ministry was acknowledged by Richland Monthly Meeting, held Fourth Month 29th, and the acknowledgment confirmed by Abington Quarterly Meeting of Ministers and Elders, held Fifth Month 4th.

At the Monthly Meeting, held Eleventh Month 4th of the same year, 1842, he obtained his first minute for religious service from home. It was "to attend the meetings composing Southern Quarterly Meeting, and have some meetings out from among Friends in that part of the country."

His last minute from Richland Monthly Meeting bears date of Seventh Month 31st, 1874, when Samuel J. Levick and his wife, Susanna M. Levick, were set at liberty to "visit and appoint some meetings within the limits of New York Yearly Meeting, and also to appoint meetings within the limits of New England States." This minute was returned Second Month 4th, 1876.

\* Notwithstanding the interest which he felt in the selection of good rulers, he was very tender toward those Friends who did not feel at liberty to exercise the right of suffrage, advising them to attend strictly to their scruples, and thus preserve a conscience void of offense.

From Haddonfield Monthly Meeting he obtained one minute. It was granted Fifth Month 22nd, 1849, and returned Seventh Month 10th, 1849. Allusion to this journey (within the limits of Farmington Quarter, etc.) is found in the "Correspondence."

His most extensive journey with a minute was performed in 1866, when he attended and appointed many meetings in Ohio, Indiana and Illinois. While out on this visit he attended several meetings (some of them appointed at his request) among the Friends of the other branch; he also appointed several in the worship-houses of other denominations.

The only religious visits of which he kept a continuous account were the early ones to Southern and to Salem Quarter. His only reference to the later ones is in the "Correspondence." He attended all the Yearly Meetings except Illinois, of the branch of Friends to which he belonged, and the one in New York several times.

The last three minutes granted him by Race Street Monthly Meeting were as follows:

Seventh Month 20th,<sup>f</sup> 1881, for himself and wife "to attend Westbury and Purchase Quarterly Meetings, and to visit and appoint a few meetings within the limits of New York Yearly Meeting."

Fifth Month 24th, 1882, for himself, accompanied by his wife, "to attend the Yearly Meeting of Friends of New York."

The following is a copy of his last minute, which was dated Fifth Month 21st, 1884:

"Our friend, Samuel J. Levick, a minister in unity with us, informed the meeting of a prospect he had of attending the approaching Yearly Meeting of Friends to be held in New York, accompanied by his wife, Susanna M. Levick, an elder of this meeting, and also of appointing some meetings within the limits of that meeting, as way may open. Unity was expressed with him in his concern, and he is encouraged to pursue his prospect as Truth may direct."

[From the Richmond (Ind.) Palladium.]

"Samuel J. Levick said: 'We are given but one day at a time, and if we can say when we retire that we have not knowingly done any man injustice, and have made the best use of the time, we shall be happy, and the world will be the better for our having been in it. Such is not beyond the reach of any one, old or young, and those who strive after it will attain it. Go about your own business without meddling with the affairs of others; do not make it necessary for the Master to rebuke you as he did Martha, for busying herself too much. "A little learning is a dangerous thing," and worketh great mis-

chief. It was a little learning on the part of the scribes and priests that crucified Jesus; it was a little learning that set our forefathers to discussing theology and made it necessary that we should sit here and our brethren a few squares away to transact the business that *had been done by one meeting*. It is a little learning that makes infidels discover errors in the Bible, where none exist. It is a little learning that prompts us to dictate to our brothers, and it is a little learning that keeps us from Christ. 'The *fear of God in the soul* is the only true wisdom, and it is that we must seek.'

[From the same.]

#### MEETING FOR BUSINESS MEN.

"Samuel J. Levick conducted a large meeting for business and young men at the Eighth Street Meeting House that evening, which was productive of much good. He took for his text that passage from the New Testament where the meeting between Jesus and the woman at the Well is described. His sermon did not deal with abstruse or doctrinal questions, but was a plain, earnest exhortation to accept the waters of life, and know the blessing of a walk free from sin. Had space permitted, the *Palladium* would have given it *verbatim*, but there is a limit to the capacity of even a newspaper, and it was impossible to give it the space we desired."

[From a local paper.]

"Samuel J. Levick addressed a large assemblage on Sunday of last week, in this ancient house [Merion Friends' Meeting House]. He reminded his young friends that their religious creed should have a great influence upon the social economy of the people, regulating not only their course of action, but their mode of thinking, that the greatest enemy of true religion is pride, and that if not stoutly combated it usurps the moral nature and sentiments of man. He laid down the principles he professed, and combated in good plain English the follies and wickedness of the church, all having their origin in pride, splendid church edifices, fashionable dress, ostentatious show, high living and the excitements of worldly amusements, all as nourishing a family of evils which finally overwhelm the true fountain of revealed knowledge."

#### A MEETING.

Once, when out on a religious visit, Samuel and Susanna Levick attended the small meeting of Friends at Orange, N. J., on a First-day morning. After meeting they went, with Giles H. and Marianna W. Coggeshall, to their pleasant home in the village of Bloomfield, and during the afternoon, Samuel men-

tioned to one of the family, that he *felt drawn* toward the congregation of a Presbyterian place of worship near by. The matter seemed to drop, as no particular time was specified, but Morton C. Coggeshall, son of Giles and Marianna, quietly left the company, and called upon the minister of this congregation, returning, at tea-time, with a message from "Dr. Kennedy" to Samuel J. Levick. This message was a kind greeting, accompanied with the information that *that evening* would be a suitable time for the "Friend" to have a meeting with them, if he felt free to come, and they would suspend their service to make way for him. He went. "Dr. Kennedy," in introducing him, informed the congregation that it was the practice of the Friends to begin their worship with silence. The information being heeded, and the practice respected, there followed a time of *very solemn silence*, after which Samuel was highly favored in testimony, and his Presbyterian brother offered a fervent prayer. The opportunity was, to Samuel, a relieving and very satisfactory one, and at its close the minister and many of the members expressed *their* satisfaction, accompanied by an invitation to visit them again, if ever he came that way.

#### MERION MEETING HOUSE.

The meeting at Merion was undoubtedly held soon after the settlement of the Welsh Friends, in 1682, the year of William Penn's first arrival. The pioneers of these colonists were the company who came in the ship *Lion*, and reached the Schuylkill on the thirteenth of Sixth Month (August, O. S.), 1682. They numbered about forty persons, and represented seventeen families, Edward Jones being, perhaps, the most prominent person among them.

At the house of Hugh Roberts, which must have been near the present Merion Meeting House, as his land adjoined that on which it stands, the earliest meeting at Merion of which a record is preserved was held on the second Fifth-day in Fourth Month, 1684. This was the Monthly Meeting, and we may feel confident that meetings for worship had previously been held at the same place.

There is a well-preserved tradition, and, on the whole, strong evidence, that part of the present meeting-house was built in 1685, and that it was enlarged later, probably in 1713. Minutes of the Preparative and Monthly Meetings indicate this. But there is also a preserved record of a marriage at "Friends' public meeting-place at Merion" as early as 1693, so that an earlier structure, probably of logs, may have preceded the present house.

Presuming the correctness of the date 1695, as that of at least a part of the house, it is the oldest building for Divine worship in Pennsylvania. It is of





THE F. GUTENSTADT CO., PHILA.

MERION MEETING HOUSE.



stone, and in a good state of preservation. The interior appearance strongly suggests that the northern part (containing the "gallery" for ministers and elders, and some of the benches for other Friends), is the original structure of 1695, and that the southern part is the addition, made probably in 1713.

In 1695, half an acre of ground was conveyed by Edward Reese to the trustees of Merion Preparative Meeting for graveyard purposes. He was one of those who came in the *Lion*, and an acceptable minister. Later, other pieces of land, and funds for the maintenance of the property, were given by different Friends. The venerable house, with its surroundings, forms one of the most interesting places to Friends to be found on the western side of the Atlantic:

H. M. J.

#### WELSH ANCESTRY.\*

"This love of ancestral history, which, more or less, exists in every breast, was, by the Welsh people, in every way fostered. Family records were carefully preserved, and noble birth and generous descent esteemed above all things. . . . Indeed, so fully recognized is this trait of the Welsh character, that the expression, 'As long as a Welsh pedigree,' has passed into a proverb.

"It might well be supposed that the early Quakers, who had renounced the pomps and vanities of the world, would regard with indifference and aversion these 'vain genealogies,' which were so eminently fitted to gratify the pride of the creature. Such, however, does not seem to have been the case in Wales, and the early pedigrees of the Lloyds [*et al.*] . . . were as carefully preserved by their peaceful Quaker descendants as they had been by their warlike ancestors. Even in the early printed memorials of Philadelphia Yearly Meeting, in several of them it is stated, apparently with much satisfaction, that the subject of the memorial 'belonged to an antient family.'

"John ap Thomas . . . was an earnest, consistent, self-sacrificing Friend, but he clung to his ancestral history with all the tenacity and pride of a genuine Welshman. [Then follows the] 'Pedigree of John ap Thomas ap Hugh, of Merionethshire, North Wales.'"

---

Brief extracts from a paper prepared by Dr. James J. Levick, for the *Pennsylvania Magazine of History and Biography*. It is entitled "An Old Welsh Pedigree." It was afterwards printed separately, and a copy of this pamphlet has at the top of its title-page the following inscription, probably written by Dr. Levick himself, "Samuel Jones Levick. Presented by the author, his brother, James Jones Levick, Tenth Month 14th, 1881."

## OBITUARY TRIBUTES.

“PENNSYLVANIA SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.”

[Copy of Minutes.]

“A special meeting of the Board of Managers, called by Vice President M. Richards Muckle, to express the feelings incident to the sudden demise of the late Secretary, Samuel J. Levick, was held April 21, 1885, at 5 o'clock P. M. M. Richards Muckle in the chair, in the absence of the president.

“Present, M. Richards Muckle, Coleman Sellers, Levi Knowles, T. Morris Perot, Edmund Webster, Edward C. Knight, J. Lewis Crew, William Watson, Robert R. Corson, Craig D. Ritchie, Aaron B. Ivins, Mrs. Coleman Sellers and Solicitor Wendell P. Bowman.

“On motion, Aaron B. Ivins acted as Secretary.

“On motion, a Committee of three, consisting of Coleman Sellers, Craig D. Ritchie and Robert R. Corson, to which Vice President M. Richards Muckle was added, was appointed to prepare resolutions adapted to the gravity and solemnity of the occasion.

“The following resolutions, as prepared by the Committee were then read and unanimously adopted:

“WHEREAS, ‘The Pennsylvania Society for the Prevention of Cruelty to Animals’ has heard of the sudden decease of its Secretary, Samuel J. Levick, now be it

“*Resolved*, That this Society hereby desires to express its deep sense of the loss it has sustained by the unexpected death of its late Secretary;

“*Resolved*, That during his long connection with the Society, Mr. Levick proved himself, in many ways, a faithful and efficient officer, one to whom the interests of the dumb creatures were very dear, and a diligent laborer at all times and in divers ways, to relieve and alleviate animal sufferings;

“*Resolved*, That this Society truly sympathizes with the family of the deceased in this, their sudden and unlooked-for bereavement, and tenders to them its affectionate sympathy;

“*Resolved*, That the Board of Managers attend the funeral in a body, and that a copy of these resolutions, properly engrossed, be sent to Mr. Levick's family.

“On motion, adjourned.

A. B. IVINS,  
*Secretary.*”

“PHILADELPHIA, April 21st, 1885.

“MRS. S. J. LEVICK :

“*Dear Madam* :—I have been directed by the Board of Managers of this Society to forward you the enclosed Resolutions referring to your honored husband, and my respected friend.

“Assuring you of my sympathy also, I am,

“Very respectfully,

C. M. HOWELL,  
*Clerk S. P. C. A.*”

[From the Evening Reporter, Burlington, N. J.]

“A FRIEND TO ANIMALS AT REST.

“At a meeting of the Executive Committee of the S. P. C. A., held Tuesday, April 21st, the following resolutions were adopted :

“*Resolved*, That this Society learns with much regret of the sudden death of Mr. Samuel J. Levick, for many years the indefatigable and efficient Secretary of the Pennsylvania Society for the Prevention of Cruelty to Animals ;

“*Resolved*, That, in the death of Mr. Levick, the Burlington County Society sustains the loss of a warm friend, whose interest in its organization and welfare will always be gratefully cherished, and the Society at large, a representative worthy of the highest emulation ;

“*Resolved*, That these resolutions be published in our local papers, and a copy sent to the family of the deceased.

“By order Ex. Committee.

R. B. CARTER,  
*Sec. Ex. Com.*

“Aside from the noted philanthropist, Henry Bergh, Esq., the founder of the Society P. C. A. in this country, no man was more enthusiastic in the humane cause than Samuel J. Levick, who in all the relations of life was characterized by his broad and generous sympathies. At the first public meeting of the Burlington Society P. C. A., held Tuesday evening, Nov. 20th, 1883, Mr. Levick was present by invitation, and addressed the meeting in an exceedingly pleasing, interesting and encouraging manner.

“In the decease of Mr. Levick the brute creation loses a true and devoted friend.”

## "WESTERN PENNSYLVANIA HUMANE SOCIETY.

"PITTSBURG, Pa., April 24, 1885.

"MRS. SAMUEL J. LEVICK:

"*Dear Madam* :—We have received the sad intelligence that your esteemed husband died suddenly, on Sabbath evening last. He has been a faithful and true Christian man, active in every good work. His labors in behalf of God's defenseless creatures have been most persevering and grand.

"I am instructed by the Western Pa. Humane Society to express to you their deep sympathy in this, your great bereavement,

"Yours, truly,

LEONARD H. EATON,  
*President.*"

At a stated meeting of the Board of Managers, held May 12th, 1885, the following communication was read from the Western Pennsylvania Humane Society of Pittsburg:

"*To the President and Members of the Pennsylvania Society P. C. A.*—We have learned with much regret of the death of your Secretary, Mr. Samuel J. Levick. His long service in humane work, his deep sympathy with every form of suffering, and his perseverance under all circumstances, rendered his life of great value to society.

"I am instructed by the Western Pennsylvania Humane Society to convey to you the deep sympathy of its members with you, in the loss by death of this valuable officer.

"Yours, truly,

[Signed]

LEONARD H. EATON,  
*President.*"

[From Friends' Intelligencer.]

## "DECEASE OF SAMUEL J. LEVICK.

"A severe shock amongst our religious body, and a painful announcement to many outside of it, was occasioned by the decease of our friend, Samuel J. Levick, on First-day evening last, at his home in West Philadelphia. He had been seriously ill for only three days, having been seized by an attack of heart trouble on Fifth-day evening, though some premonitions of this had previously been observed.

"Samuel was the son of Ebenezer Levick, of Philadelphia, and was born in this city in the Eighth Month, 1819. In early manhood he was much interested in the welfare of the colored people, and, more than forty years ago, it

was his practice to visit them in their homes and impart religious and other instruction to them. He was one of the founders of the 'Junior Anti-Slavery Society of Philadelphia.' Soon after his marriage he removed to Richland, Bucks County, where he remained for more than thirty years engaged in the tanning business. Returning to Philadelphia, he accepted the position of Secretary of the 'Society for the Prevention of Cruelty to Animals,' which was offered to him, and for which, as an executive officer, he was admirably fitted. In this field he showed much zeal and energy, and probably no one, except Mr. Bergh, of New York, has done more to prevent suffering among the brute creation. Of his service as a minister in the Society of Friends we cannot here undertake to speak fully. It is, however, just to say that his sermons were earnest, clear and forcible, and that he was particularly favored to interest young hearers, and often to favorably impress those not of our Society. He was a positive and energetic worker, in whatever field of labor he felt called upon to enter, and his loss from the already depleted ranks of our ministry will be severely felt."

#### AN EXTRACT.

"At New York Yearly Meeting of Ministers and Elders, held the 23rd of Fifth Month, 1885:

"The Minutes of our last Yearly Meeting were read during our morning session.

"We were reminded by the record, of the attendance last year of one (Samuel J. Levick) who has since been called from works to rewards. His Gospel labors have been feelingly adverted to, and his last visit and testimony among us has been cited as emphasizing the rich possession of the Christian religion. 'The kingdom of God is within you.'

"While experiencing the bereavement, we were animated to greater dedication by increased individual obligation now, as humble, willing instruments in promoting, with Divine aid, the service called for by our Heavenly Father."

#### THE TESTIMONY OF AN ELDER.

[One who often sat under the ministry of Samuel J. Levick during the latter part of his life:]

"Samuel J. Levick was a full believer in the record of the Holy Scriptures, not doubting or caviling at what he could not comprehend, but *reverently leaving that*, he quoted freely from the portions that had been opened to his spiritual understanding.

“In his ministry he was sound, clear and forcible, and the exercise thereof was very frequently accompanied with a baptizing and tendering effect upon his hearers. When occasion required it, he shrunk not from boldly and fearlessly expressing what he felt commissioned to say to the audience.

“On one occasion, after having clearly set forth the views and principles of Friends, he paused and added, ‘If this be heresy, let it be, but so worship I the God of my fathers. And though, among the high-professing religionists of the day, we may seem to have no place, yet we need not be discouraged at this, for the Blessed Master himself said, “The Son of Man hath not where to lay his head.” If then, our Lord and Master should thus feel, need we expect to be greater than He? And as long as we confide in Him, it matters not by whom we are recognized, or by whom despised.’

“Another time he commenced by saying, ‘The Lord is the Teacher of his people himself,’ and alluded to this declaration as being one of the distinguishing views of Friends. He also referred to the great excitement in reference to the new version of the ‘Scriptures.’ He then said, whilst valuing these writings as being able to make us wise unto salvation, through faith in Christ Jesus, he feared that the *letter* of them was too much depended upon, without coming to the spiritual application. He compared the ‘Scriptures’ to a nut, the shell of which was the written words, giving an account of events and of the times in which they occurred, and the *kernel* the work of God, whose power preserved them through all. This power is still able to make wise those who believe, for it is in consonance with that received from the Great Teacher. He then very feelingly exhorted all to come to Him who is wooing us to love Him, and whose tender mercies are over all his works, so that He is caring for all and causing his rain to fall upon the just and upon the unjust, renewing the earth for the benefit of man, and noting the fall of the sparrow, which, as well as man, is the work of his creation.

“On another occasion, when exhorting to the importance of a preparation for the life to come, he bore a strong testimony against deferring the work and thinking to do it hereafter; also against a belief in *spiritual mediums*, as held by some. He exclaimed, ‘Such things are a fallacy and a delusion! Who ever saw any that returned to tell what is going on in the world of spirits, and what is the condition of those who are now resting from their labors? As to consulting mediums—as they are so called for a more refined name than that of witches—we have but one account in Holy Scripture where allusion is made to these, and that is where Saul went to consult the Witch of Endor. And why did he do so? Because he who had been chosen of the Lord for a mighty work, forsook the Most High, went into paths of wickedness, and becoming

jealous, and not knowing of whom to take counsel, he turned to the spirits of the dead. Oh, the jealousy that he felt towards David, after the battle with the Philistines, when the cry went forth, "Saul hath slain his thousands, but David his tens of thousands." . . . . And what was the end of him who forsook the Lord, his God? He fell upon Mount Gilboa, where there was neither rain, nor dew nor fields of offering.

"I never before have felt called to speak publicly on this subject—spiritualism—and I here leave it for your consideration."

"It was afterwards found that there was present a man who had lost his right of membership in the Society of Friends on account of his holding and advocating these views."

#### SAMUEL J. LEVICK,

In the days of my youth it was my privilege often to sit under the ministry of this gifted Friend. Then I did not feel that I knew him personally; but I could testify that his sermons were impressive as well as interesting. In large assemblies he could arouse the lukewarm, impart seriousness to the frivolous, make the worldly-minded feel uneasy, urge the hesitating, appeal to those who felt terrified at the sight and with a sense of their sins; and then—as one commissioned by the Great Physician—he could pour the oil of joy into the wounded hearts of the mourners in Zion. The stillness that would pervade an assembly after he had taken his seat, was an evidence of the baptizing power of his ministry, and of the seals that it had impressed on many hearts.

In our meetings for discipline he seemed to have a clear insight into the temptations that beset the young, and the ability to adapt his language and his illustrations to their comprehension; while his *we* (instead of *you*) gave the assurance of his sympathy with them in their trials, as well as his vigilance over their walking, and caused his earnest, yea, his pathetic appeals to "fasten as a nail in a sure place." So forcibly could he apply the Queries, and so feelingly bemoan the low "state of Society," as indicated by the Answers, when there was great delinquency, that the young man who could not, or who would not, look into the mirror of his own heart, and see his short-comings, must be either callous, or dull of perception.

In later years I came to know him socially, and to be in his company at Friends' houses after meetings, also to visit at his own home, and see him in

his family, and such acquaintance had a tendency to verify the statement so often made in his ministry—that the path of the righteous is not a gloomy one, but that it is filled with all the *true* joys that this life can afford, while the absence of the *false* ones preserves the wayfarer from present dangers and from many future pangs.

In conversation he was not a hobbyist, but he could take up the topic that others had started, and contribute to the general fund of information. In matters purely secular he had good judgment, and gave ample proof that he had been an observer of men and of their actions; and that he knew how to draw conclusions from well-established premises. He was able in argument, and had he been a barrister, or a statesman, instead of a minister, he would have been powerful in the arena of debate.

A man whose profession required him to study persons closely, and to read characters analytically, remarked of Samuel J. Levick, that he was comparable to “the head-light of a locomotive.” The comparison is a *forcible* one, and its application is easily made by those who have observed how this light penetrates into the very depths of darkness, and enlightens the way in advance of the train that is following.

In the social circle where he was present the conversation never seemed to flag, nor to descend to the commonplace; but without seeming didactic he could raise it to a plane that would invigorate thought, and invite remark from the young and inexperienced inquirer, as well as from the sage and the veteran. But perhaps the greatest charm of his conversation was his sincerity: he could express concurrence without flattery, or dissent without contradiction; but his hearers were not left in doubt as to his opinion on the subject under discussion. The exception to this colloquial freedom was when he was under religious exercise; for then his silence was easily understood, and the whole company would soon get under the weight of it. Greatly was he favored both in pertinent testimony and fervent supplication in some of these family opportunities: there are those now in advanced life who can recur to the solemn impressions made upon their youthful minds on these occasions.

The business man and the philanthropist (as he appeared in his connection with the *Societies*) have been described by others; but the writer of this little tribute of esteem and affection would rather portray the Samuel J. Levick that *he* knew, as a minister, a social man, a family man and a friend. In each and in all of these relations he occupied a most worthy place. As it was not *his* purpose, neither should it be ours, to *exalt the creature*; yet we may call attention to his own expressions, which point to the *means* by which he became the eminent minister and the useful man that he was; and we who were his contemporaries—



though his juniors—and who watched his course with interest and instruction, can emphasize the sentiment that “An early surrender, followed by a constant endeavor” insures a safe passage amid the dangers of life, brings a joyful old age, and at the end of the journey gives PEACE with a hopeful trust.

H. F.

---

#### A TRIBUTE.

[From one who knew him intimately, and who conversed with him on the last day of his life.]

Samuel J. Levick passed away peacefully and painlessly. With the history of the life thus closed we were well acquainted. We, who were closely associated with him, knew how serious had been his early manhood, and how, from a sense of religious duty he had left a good home, had abandoned the opportunities of the city, and the prospect of a promising business career, and had adopted a simple, country life, that he might walk more fully in harmony with the Divine Will, which he desired should govern his every thought and action. We knew that at the early age of twenty-three he was an acknowledged minister in the religious Society of Friends; and we also knew how earnestly he labored—then, as in after years—for the good of the church; how zealously he strove to break the bonds of the slave; and how staunch an advocate he was for universal peace. How he deepened in spirituality; how circumspect was his daily walk among men; and how, when sore bereavements and trials beset him, he was able to rise above them all; yes, and how faithfully he obeyed the dictates of a sensitive conscience, as he endeavored in a humble and willing spirit to fulfill the requirements laid upon him. Thus it was that he experienced a growth in grace and in spiritual knowledge and understanding.

We who knew of this early life, its sacrifices and its spiritual baptisms, were able—because of this knowledge—to realize how he had passed from one condition of religious growth unto another; from the child unto the man. When the stature of the man had been attained, it was a *vigorous manhood*, broad and catholic. Then it was that his field of labor enlarged; he took a marked interest in the social and the political problems of his day, and in many branches of secular work, without allowing them to encroach upon his religious duties. By nature he was well fitted for the former, and by grace he had grown to be a strong man in Gospel service: the one called for outward observation and decisive action, while the other required passivity and the introspection of “an

anointed eye;" and probably no man more appreciated the importance of keeping the two kinds of work distinct from each other, and each in its proper place. He not only knew but he *felt* what it is to "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

A man of exalted patriotism, he earnestly and eloquently strove to impress upon his hearers—and especially the youthful ones—that they should zealously guard the institutions of the government under which they live; and particularly that they should appreciate their religious and civil liberties which permit every human being in this country to worship God untrammelled by bigotry, and to enjoy the security of his home, unfettered by despotism; privileges which have been won by many sacrifices and by much suffering. He very often quoted the sentiment "a government of the people, by the people and for the people;" also the Scripture text "Righteousness exalteth a nation; but sin is a reproach to any people."

Generous and sympathetic to a fault, he was yet a man of strong convictions, and he possessed the courage of the same. Gifted with keen foresight, he lacked tact. Aggressive in advocating reforms, his straight-forward character forbade diplomacy.

He bore a practical as well as a theoretical testimony against "tale-bearing and detraction," and such subjects of conversation were never permitted in his family circle.

Within a few years of three-score and ten, Samuel J. Levick did not die an old man, but rather as a young man, both mentally and physically. "Keep young, do not grow old," was a favorite saying of his; also that "Wisdom is gray hairs, and an unspotted life, old age." Having a bright, cheerful disposition, he loved to surround himself with the young, whom he encouraged and sometimes joined in their amusements.

It was to him a very solemn and impressive opportunity to address the scholars of the "Friends' Central School"—nearly two thousand in number—who attend the mid-week meeting at Race Street. That he was much favored on these occasions, many who have heard him have borne testimony.

Non-sectarian in his views, with a deep love for his fellow-man, and an "*abiding faith in the immediate revelation of the Saviour in the heart of each,*" his ministry was not so much to expound doctrines as it was to teach a practical religion; one that is helpful in every-day life, and that has in view the bright prospect of the Spirit Land.

His forceful and often eloquent discourses commanded the attention of his hearers.

At no time nor place did he seem more gifted than when attending the meet-

ings in the old Merion Meeting House, near Philadelphia. Standing where William Penn had stood, when he preached in the same building two hundred years before, and with the knowledge that in the quiet, plain grave-yard near by lay the remains of many of the founders of the Friends' Meetings in Philadelphia, as well as founders of this great Commonwealth—his ancestors among them—it is not surprising that he should be drawn to call the attention of his hearers to the record of the lives of these men.\* With an earnestness and a flow of language that none who heard him can ever forget, he would impress upon his audience the value of the precious boon of their religious liberty, secured for them by the faithful obedience of these forefathers to the *law written in their hearts*,—and then he would urge all to “press toward the mark for the prize of the high calling of God in Christ Jesus our Lord.”

L. J. L.

PHILA., PA., Twelfth Mo. 13th, 1895.

\*He had requested that his body be buried at Merion, where the remains of many of his kindred (including his grandmother, Mary Wetherill Jones) had been interred. At the time of his funeral, as the company came out of the grave-yard, his brother, Dr. James J. Levick, wrote on a slip of paper and handed it to one of the family the following quotation :

“And they buried him . . . among the kings, because he had done good in Israel, both toward God and toward his house.”















Princeton Theological Seminary-Speer Library



1 1012 01043 1726